THE PIOUS

Country Parishioner

INSTRUCTED

HOW

To spend every Day, through the whole Course of his Life, in a religious and acceptable Manner.

Advice how to keep the LORD's-DAY holy. A Course of Reading the Holy Scriptures, wherein is shewn how much they out-do in Eloquence, all the Rules of human Art. A right Method of Education; the ill Consequence of with-holding Instruction from Children; how to subdue their Passions, and make them a Comfort to their Friends, and a Blessing to the World.

The FEASTS *and* FASTS.

To which are added, COLLECTS on several Occasions,

Also, a DISCOURSE concerning the indispensible, though, in Country Parishes, much-neglected Duty of receiving the Blessed Sacrament of the LORD's-SUPPER. Wherein

The Nature of it is described.
The Obligations of Frequenting it enforced.
All the Excuses, usually brought for the Neglect of it, answered.
The Ignorant Person taught what he must do in order to be

A Worthy Communicant.

And because all must die, Rules are given for a devout Behaviour in the Time of SICKNESS; and Directions laid down how to prepare for a happy Change at DEATH.

——*Our Conversation is in Heaven. Continue in Prayer, and watch in the same, with Thanksgiving.* COL. iv. 2.

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BL

To the Pious

Country Parishioner.

OF all the wonderful Works of God, the nobleſt and moſt exalted of any in this lower World, is Man. For tho' his Body be formed out of the Duſt of the Ground, *yet in this frail and* corruptible Body, *God hath placed a moſt excellent and heavenly Inhabitant, a rational and immortal* Soul, *capable of knowing, loving, and ſerving it's Maker* here, *and of enjoying him for ever in the Kingdom of Heaven* hereafter. *The Thought of this will lead every conſiderate Man to ſtand amazed at the extreme Folly and Blindneſs of Mankind, to ſee how childiſhly they prefer poor fleeting Satisfactions, before thoſe that are laſting, ſolid, and eternal. The pooreſt Perſon in your Pariſh (though the Rich may look on him with Scorn) has an immortal Soul, worth more than the whole World, and all its tempting Glories; and if he will but do his beſt, through the divine Aſſiſtance, to live in Obedience to God's Laws, he will moſt aſſuredly die in his Favour, and through the Merits of Chriſt riſe again at the laſt Day, and* ſo be ever with the Lord. *Do you then act like a Man, and, what is more, like a Chriſtian, that you loſe not your Hope in ſo glorious an Enterprize,*

Eternity is at Stake, and Heaven is ſet before you, as your Inheritance, and exceeding *great Reward. That Heaven for which many holy Men and Women have ſpent thoſe precious Hours in Works of Piety and Devotion, which careleſs and wicked People waſte in* Rioting and Drunkenneſs: *That Heaven, for which Martyrs have laid down their Lives: This Heaven is freely offered to you. What a prodigious Folly is it, for Men to betake themſelves with ſo much Eagerneſs to the managing of their Earthly Affairs, and yet be ſo groſsly negligent in what concerns their Soul! They will toil and ſweat for the fading Poſſeſſions of this Life; but expreſs too little Concern for that bliſsful State, which ſhall never have an End. It is quite the Reverſe in other Matters. Behold! the buſy Contriver will buſtle through all Difficulties to bring about his Deſigns. The ambitious Man ſpends reſtleſs Days, and ſleepleſs Nights, to raiſe himſelf to a Poſt of Honour. You in the Country riſe early,* late take reſt, and eat the Bread of Carefulneſs, *in order to ſupport yourſelves, or increaſe your Acres of Land. Thus do Men of all Ranks, with great Application, beſtow their Thoughts and Labours on Matters relating to this mortal Life, and ſadly neglect the weightier Concerns of* Eternity.

You cannot but have heard, how many Nations ſtill ſit in Darkneſs, and the Shadow of Death, *whoſe pitiable Caſe it is to live and die without the Knowledge of the true God, or of*

Jeſus

Jeſus Chriſt, our only Lord and Saviour: You commiſerate and bewail their Ignorance: What will be the Portion of the benighted Heathen at the laſt Day, upon whom the Light of the glorious Goſpel hath not ſhined, becomes not us to determine. We may be aſſured of this, that the merciful Judge of all the Earth will do right. *But certainly, they who boaſt of the glorious Title of being Chriſtians, and nevertheleſs lead Lives contrary to that holy Profeſſion, are in a far worſe State than a Heathen Man or an Infidel. Our all gracious God, that Men might not fooliſhly caſt themſelves away, by doating on the Follies of this vain Life, has by the greateſt Hopes and moſt awakening Threatnings, and by all the wiſe Arts of Love, endeavoured to reſcue them from Ways that lead to Deſtruction.*

He ſtrictly commands Parents, Maſters of Families, and Miniſters of the Goſpel, to quicken your Apprehenſions of Sin, and ſhew the unawakened Soul the dreadful Conſequences of it.

And many good People, by an unblemiſhed Life, by publick and private Inſtructions, and by writing Devotional Treatiſes, have, and ſtill do endeavour to remove that thick Veil, which clouds the Underſtandings of inconſiderate and ungodly Men.

The Age we live in (Thanks be to God) abounds with pious Books; and it is to be hoped that the World is bettered by them. If ſome ſhall therefore cenſure this Performance as unneceſſary, I ſay, that I do not remember to have

ſeen any Tract of this Nature, which contains in ſo narrow a Compaſs, all the Duties requiſite to Salvation. Beſides, ſome People like one Book, ſome another: What does not affect one, may ſenſibly touch another. This Variety is here put into one Manual, that by its Cheapneſs and Brevity it may be purchaſed and peruſed by ſuch as have not Money to go to the Price of, or Leiſure to turn over many Books. And if but one Sinner is reclaimed, the Author has his Reward; and he hopes he ſhall be able always to bear any Cenſure, when the Providence of God offers him an Opportunity of doing Good.

No Words can expreſs of how great Uſe theſe devout Breathings of the Soul towards God will be, to preſerve you in a devout Frame at all Times and in all Places. For what Temptation is likely to overcome the Man that is well fortified, and upon his Guard all the Day long? Many Enemies have you to ſtruggle with; Enemies that are continually active and induſtrious to lay Baits, and ſuggeſt Temptations to rob you of your Innocence; and your treacherous Heart will be too apt to join in Confederacy againſt yourſelf. Think therefore, my Friend and Pariſhioner, for it concerns you nearly, think that the Time will quickly come, when your Fleſh, after all your Care of it, will ſink into a noiſome Carcaſe, and be only Food for Worms. Spend, therefore, ſome leiſure Hours in adorning your Soul with good Works, and rendering it agreeable in the Sight

of God, and of his holy Angels, before whom it muſt appear, and perhaps very ſoon. For, how often do you hear of People ſnatched away by ſudden Death? This may be your own Caſe; be therefore always prepared. It is the great Artifice of the Devil to perſuade you, that it is Time enough to be pious: But God has made the Hour of Death uncertain, that you may be ready whenever he ſummons you out of this Life. When once you are laid in the Grave, there is no Repentance: As Death receives you, ſo Judgment will find you.

Think how diſmal will be that Day, when bold, profligate Sinners ſhall be ſeparated from the Godly, and for ever baniſhed from the Sight and Preſence of God; when they ſhall be abandoned to the Fury of Devils to all Eternity.

On the other Side, lift up your Eyes by Faith, and you will ſee, that they who have done well, *have the Honour of aſſociating with Patriarchs and Prophets, of converſing with Saints and Martyrs, and all their dear Friends and Relations* departed hence in the Lord.

It is the Deſign of this little Book, to awaken the Unthinking into Conſideration; to ſtir up all Parents, and Guardians, and Tutors, to take care of all ſuch as are committed to their Charge. If by your Negligence, bad Example, or ill Conduct, the Souls of your Children, or Servants, ſhall periſh, God will ſeverely reckon with you another Day; and may juſtly require their Blood at your Hands. *This Thought ſhould make all careleſs Governors tremble, who uſe few or no Endea-*

vours to inſtruct and reform their Children, Relations, or Servants; but out of a cruel Fondneſs gratify their Humours, and ſuffer them without Correction to go on in Lying, Curſing, and Railing, and all bad Courſes, till at laſt they grow bold in Wickedneſs. Too many have no higher Aims in the Education of their Children, than barely to teach them what will qualify them for Trades and Employments, or to bring them up in Vanity and Pride. Indeed, were Men deſigned only for this Life, it were enough that they were educated according to the Maxims of this World; but whereas there is a Life after this, we ſhould be trained up in the Practice of ſuch Things as will qualify us for the Enjoyment of a future happy State.

As to the Religion of Chriſt, which we profeſs, it is built on ſuch firm Principles, that it muſt convince all reaſonable and unprejudiced Men. For, that Chriſt came down from Heaven to reveal God's Will to Mankind; that to gain Belief to his Doctrine, he wrought great, nay, aſtoniſhing Miracles; foretold future Events: That he roſe from the Dead and was ſeen by many, who died Martyrs to the Truth of what they aſſerted: All theſe things the moſt bitter Enemies of Chriſtianity cannot deny. If you are not convinced by all this, I cannot ſee how it is poſſible to prove any one Matter of Fact in the whole World. To this may be added the incredible Progreſs of Chriſt's Religion, through all Obſtructions, without Force of Arms, or Countenance of the Civil Power. And how amazing is it, that a Doctrine ſo contrary to Fleſh and Blood, ſhould be propagated by a

Company

Company of plain and illiterate Men, who had neither Power to force, nor Eloquence to persuade Men to embrace it? The most barbarous and sinful People were brought to profess the Gospel, maugre all the Opposition that the World, the Flesh, and the Devil, could make against it.

Consider the Force of these few Arguments, and you will be satisfied, that Christ alone is the way to Life. *And I hope the following Rules will guide you in the Way to Salvation. To encourage you to set about this pious Work, immediately, I affirm, that the Performance will be very easy; for you may lift up your Thoughts, and converse with Heaven, even while you are holding the Plough.*

The learning a little at a Time, of these Ejaculations and Prayers, will be no hard Task, and the daily Use of them will prove a delightful and edifying Work. The Devil and impudent Sinners persuade you, that it is needless to be upon your Guard; or that evil Habits may be conquered without much Trouble; but never mind that lying Spirit, nor lying Sinners; avoid their Suggestions, as you would the Plague. Be strong and of good Courage, *and firmly resolve, with God's Help, to do your Duty. If you meet with Difficulties at first, do not be discouraged, but hold on in your Christian Profession, without wavering; religious Habits, and the Grace of God, will quickly make the Paths of Duty easy and pleasant. Set before you the good Examples of the Saints of God. The Saints, once Men of like Passions and Infirmities with yourselves, are now in*

and Happineſs; yet they once, like you, lived in this Vale of Sin and Tears. They ſtrove with the ſame Difficulties that you do. God, who enabled them to overcome, will alſo ſtrengthen you, enabling you to be more than Conquerors, through the Captain of our Salvation, the Lord Jeſus Chriſt.

May that God, who commanded Light to ſpring out of Darkneſs, and who can alſo bring Knowledge out of Ignorance, ſend forth his Grace with all its divine Influences into your Hearts, that you may with as ardent Deſires labour for unfading Treaſures in Heaven, as you do for periſhing Treaſures upon Earth; then will your Converſation be in Heaven, *and no Fears of Death make you afraid. And when the Time of your Departure out of this troubleſome World is come, you may die with comfortable Hopes, that you will be received by the Saviour of Mankind, with* well done good and faithful Servant, come, after long Toils and many Dangers, enter thou into the Joy of thy Lord: A Joy which no Man taketh from thee. *That you may ſo act, and be at laſt ſo bleſſed, God of his infinite Mercy grant, through Jeſus Chriſt our Lord.* Amen.

THE

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THE

THE PIOUS
Country Parishioner.

MEDITATION.

ALMIGHTY God, the glorious Maker of Heaven and Earth, hath given to Man an immortal Soul: Made him Lord over all his Creatures here below, and little inferior to the blessed Angels: All this hath infinite Goodness done; not for any Merit in Man, but out of his exceeding rich Mercies towards us in Christ. What Returns, O my Soul, have I made for this? Have I well considered the End of my Being, and faithfully complied with the gracious Ways of Providence in order to be eternally happy? Ah! wretched Man that I am! I have forgotten the God that made me, and have followed too much the Devices and Desires of my own Heart, which alas! are unprofitable and vain; and which, in Time, will bring Sorrow and Vexation of Spirit. My chief

Affair in this World, I well know, is to *ſerve my God, and ſave my Soul.* But alas! how have I been loſt in Fleſh and Senſe; how ſottiſhly deluded with the Vanities of Life, not having a due Regard for a future endleſs State! I cannot accuſe myſelf of Sloth in my worldly Buſineſs: Here I take Pains enough, riſe early, and late go to ſleep, and eat the Bread of Care and Sorrow; and why all this Labour after the Meat that periſheth? In the Buſineſs of an earthly Purchaſe, what ſearching is there of Titles, what employing of learned Council, what Care in ſafely laying up of Deeds and Writings? O the ſenſeleſs Stupidity of Mankind in Things relating to the Soul! A Kingdom, the nobleſt of all, is offered to us by Jeſus Chriſt: But where is our Zeal and Diligence to obtain it?

Bleſſed God, how eaſy and how ſweet are thy Commands! Half thoſe Pains devoutly taken for my own true Happineſs, would greatly ſet me forward in my Way to Heaven. If all would think of Religion in Time, and conſider the Happineſs that follows an early Piety; what Peace would this bring to themſelves, what Joy to God and Chriſt, to Angels and good Men! To ſee a ſincere Chriſtian ſurrounded

ſurrounded by Temptation on every Side, bravely holding out againſt the moſt violent Aſſaults; and in the Flower of his Age, tho' invited by ſmiling Pleaſure, tempted by the Devil, and allured by the bewitching Vanities of this Life, to ſtop his Ears againſt all theſe Charms, and cleave ſtedfaſtly unto God; nay, to be enabled to look down with Scorn on theſe Offers; and ſay, Let thoſe admire and follow after Vanities, who know no better; let them be drawn aſide by frothy Pleaſures, who are ignorant of the ſolid Pleaſures of Religion; *as for me and my Houſe, we will ſerve the Lord.* This is a glorious Sight! and tho' this Man may ſeem, in the Eyes of the Fooliſh, dead to himſelf, and all the World; yet he ſhall in the laſt Day ſhine forth in the Kingdom of Glory, and reſt with God in immortal Peace.

A religious Courſe of Life, 'tis owned, may bring upon the Pious the Calumnies of Men, who, in Contempt, will call them ſingular and preciſe; ſhould this be your Caſe, be not diſcouraged; ſet a due Value upon the Teſtimony of your own Conſcience, and the righteous Approbation of God, the Searcher of Hearts, who will not fail to commend and reward what bold Sinners condemn. Call

all the Pleaſures of the World before thee: Aſk the forbidden Things, if they deſerve thy Love more than thy Maker doth; if they will be more beneficial to thee than thy Redeemer; if they can ſpeak Comfort to thee at the Hour of Death, or plead thy Cauſe at the Day of Judgment: O no! 'Tis Religion alone that will yield you Advantage and true Delight. You may have Wit and Senſe, Credit and Honour, a beautiful Houſe and a large Farm; but what will become of all theſe Attainments and Accommodations? You muſt ſoon die, and be judged; then the great Point upon which the Enquiry at the laſt Day will turn, will not be how great, how rich, how eſteemed you was; but how pious and devout you have been. Oh then, be as diligent to adorn your Mind with Chriſtian Graces and Virtues, as you are to raiſe an Eſtate; then you will have a Recompence which will never, never leave you. Could you ſee the miſerable State of condemn'd Souls in Hell, or behold them *weeping and gnaſhing their Teeth* in the Midſt of their Torments, ſurely, you would not follow them in their Sins, which brought them to ſo great Miſeries. One Hour's Pain in thoſe Regions of Darkneſs and Deſpair will

will be far more intolerable than an Age of Sufferings in this World. One Moment's Misery in Hell is more to be dreaded than all the Sorrows and Severities of a long Repentance, or the Difficulties which accompany Sorrowing for your past Transgressions, and a Change of Life. I am surprized with Amazement, that Creatures endued with Reason, don't oftner think on the dreadful Circumstances of those Torments. But they will not suffer the Thoughts of Hell to dwell upon their Minds, lest they should be a Check to their darling Pleasures. What reasonable Man would sleep in Sin one Night, when that Night may be his last? and if I die with unrepented Guilt upon my Soul, fearful will be my Doom. I shall have a Judge, whose Knowledge I cannot deceive, whose Justice I cannot bribe, whose Indignation I cannot appease, whose Sentence I cannot alter. O what will the impenitent Sinner do in the awful Day of Judgment! All Things will cry for Vengeance round about him, and nothing will give him the least Consolation. Above, he will see a Judge full of Wrath at his Crimes; below, Hell opening its Mouth ready to receive him; and wicked

Spirits will, with bitter Scoffs, drag him to Torments.

On the other Side could you ſee the Glories of the Saints and Martyrs, and fully know their happy State, how would you ſtudy to imitate their Lives, that ſo you might at laſt attain their Joys? O what a glorious Day will that be, when your Soul ſhall be conducted to Heaven, and received there among Cherubims and Seraphims, Patriarchs and Prophets, and all the Saints of God! What Joy will your Soul receive, when it ſhall be preſented pure and ſpotleſs before God, having all its Defilements, which it had contracted here below, waſhed away in the Blood of the Lamb! There all your good Works, and Sufferings for the Sake of God, ſhall be praiſed and rewarded; then ſhall you bleſs the happy Hour, in which you reſolv'd to forſake Sin, and keep God's Laws. Then your Warfare will be over, and you placed out of the Reach of all Danger for ever; your only Work then will be to rejoice and triumph, to ſing Hallelujahs to the Lamb that hath brought you to this Happineſs. And how will your Bliſs be increaſed, when you ſhall find all your pious Relations and godly Friends in Heaven, your Father and Mother, Brethren

thren and Sisters, with Crowns of Glory set on their Heads! The only Way to obtain all these Blessings is to lead a virtuous holy Life: Up then, and be doing, resolve to break off your old darling Vices this very Day, and prefer the Mournings of a pious Penitent, before the vain Noise of an unthinking Life. Cast out the evil Thoughts that defile your Soul; be often upon your Knees confessing your Sins: obey the Laws of your Maker, so shall you *walk before God, as Enoch* did, all the Day long, and then you may be assured at last to have eternal Rest with all the faithful in *Abraham*'s Bosom.

The PRAYER.

O ETERNAL and unchangeable Lord God, *who art the same Yesterday, To-day, and for ever*, be pleas'd to give some Part of that Stedfastness to me thy poor Creature, who am light, inconstant, and vain. Behold with Pity and Compassion the Dangers to which the Frailty of our Nature is perpetually expos'd, from the Assaults of the World, the Flesh, and the Devil. O State full of Hazard, full of Disquietude! Keep me, gracious Lord, from

the Snares of the Devil, who would betray me into Sin. Let no Terrors or Flatteries either of the World, or my own Fleſh, ever draw me from my Obedience to thee; but grant I may remain *ſtedfaſt, unmoveable, always abounding in the Work of the Lord*; ſo ſhall I all my Days feed on the pleaſant Fruits of Piety, and the heavenly Feaſt of a good Conſcience, and at laſt arrive at the Kingdom of Heaven; that bleſſed Kingdom, where I ſhall be no more expos'd to Temptations, but where all ſhall be Joy, and Love, and Peace, and Perfection, for eternal Ages.

The Lord God of Heaven give me Grace to reſolve wiſely, and keep his Commandments always, even to the End of my Days, for Jeſus Chriſt his Sake. *Amen, Amen.*

WEEK-DAY.

In the Morning, when you find yourſelf refreſhed with Sleep, ſafe from the Dangers of Fire, Thieves, Storms, and every ſad Accident; when you conſider alſo, how many have ſpent the Night paſt in racking Pains, and languiſhing Diſtempers; and how many Souls were ſummoned from their Bodies to appear before God, and that you are ſpared; let your Thoughts be taken up with all theſe Wonders of Love, and enter upon the Day with an Act of Piety; ſtrive with all your Might to keep all ſinful

Thoughts

Thoughts out of your Mind, and preſent your whole Heart to God, and beg of him ſo to take Poſſeſſion of it, that no unclean Spirit may enter in and defile you.

When you firſt awake.

ALL Glory be to the ever bleſſed Trinity, Father, Son, and Holy Ghoſt; *Amen.* I bleſs thy Name, O Lord, for watching over me this Night, and for bringing me to ſee the Light, and taſte the Comforts of another Day. Praiſed be the Name of the Lord, from the riſing up of the Sun, unto the going down thereof.

Being moderately refreſhed, riſe early; this will help to keep off looſe and vain Thoughts, which might otherwiſe ſtart up in the Mind. Beſides, too much Sleep will hinder the Works of your Calling; hurt the Brain, and be, in many Reſpects, prejudicial to your Health. If a plentiful Eſtate has ſet you above hard Work, yet you have ſomething to do. Manage your Affairs with Prudence and Diſcretion, govern and inſtruct your Family: Make Peace in your Neighbourhood; and not waſte your Time, the moſt valuable Thing in the World, in unaccountable Sloth, or Diverſions. You have an immortal Soul, and as you hope to ſave that Soul, ſerve God, pray, read, meditate, *&c.* and you will have Work enough.

While you are getting up.

AS I now riſe from my Bed, ſo muſt I one Day riſe from my Grave; Lord,

give me Grace, ſo to live here, as that I may obtain a joyful Reſurrection.

As you are dreſſing.

I AM now covering my Body with theſe periſhing Garments; O Lord, clothe my Soul with the unfading Robes of Righteouſneſs through Jeſus Chriſt.

Here reflect upon the true End of Cloathing; which was to preſerve Modeſty and Health. In your Dreſſing let no Immodeſty appear; remember to reverence yourſelf.

When you waſh.

O WASH me thoroughly from my Wickedneſs, and cleanſe me from my Sin. Make me a clean Heart, O God, and renew a right Spirit within me.

All the intermediate Time, think on ſome of God's glorious Attributes, as of his infinite Purity; that he hates all filthy Pollutions; of his Power; of his Preſence, that he is *about thy Path and thy Bed*; of his Omniſcience, that he knoweth the *Secret of your Heart*; and that you muſt one Day give an Account of all your Actions at his Tribunal. Thus, if good and holy Thoughts firſt poſſeſs your Mind, the wicked Suggeſtions of Satan will be more eaſily kept out.

When you firſt go Abroad, or ſee the Light.

BLESSED be thy Name, O Lord, for the glorious Sun, whoſe chearful Beams enliven the whole Earth. O may this Light

Light never ſee me do any Work of Darkneſs. Thine Eye, O Lord, which is ten thouſand Times more piercing than the Sun, is ever upon me. Give me Grace always to walk as a Child of Light, that I may dwell in the Regions of eternal Day.

Then, if you are ſingle, retire to ſome private Place, and no more forget your daily Devotion, than you would your daily Bread. If you have a Family, call them together, and, by Prayer, commit them and all your Concerns to the Bleſſing of that God, who heareth the Prayers of all ſuch as call upon him faithfully. Plead not Multiplicity of Buſineſs for your Neglect: The greater or more entangled your Affairs are, the more Need have you to pray not to be led into Temptation.

We, alas! are poor, weak, and neceſſitous Creatures, and 'tis fervent Prayer only that brings down all manner of Bleſſings, temporal, as well as ſpiritual, upon us. And to induce you to perform this Duty of Prayer with Alacrity and Zeal, think what a mighty Honour and high Dignity it is to have Leave to pray. For, is it not an Honour for a worthleſs and depending Creature, to appear before, and converſe with his great Creator? Is it not an Honour for vile Worms, for ſinful Duſt and Aſhes, to be allowed the Privilege of having Acceſs, at any Time, to the ſupreme Majeſty of Heaven and Earth; to make known to him our Wants, our Calamities, and Diſtreſſes, and hereby to obtain the Supply of our Wants, and the Removal of our Calamities?

But to the Honour, add the great Delight and Pleaſure reſulting from conſtant Prayer. For, what

can be more delightful to you, my Brethren, than to maintain a conſtant Intercourſe with the higheſt and moſt excellent of Beings? than to hold Communion with your Creator, Preſerver, and continual Benefactor; and by the regular and devout Performance of this Duty, to have the Grace of our Lord Jeſus Chriſt, and the ſacred Influences of the bleſſed Spirit, derived down upon you? What can be a greater Refreſhment to your Mind, than to diſburden it of the heavy Weight of Guilt, by a free and ingenuous Acknowledgment thereof, and by humble Prayer for Forgiveneſs of the ſame? In ſhort, what more delightful than to vent your Grief, your Fears, your Wants, your Anxieties, into the Ears of your Heavenly Father? One ſo tender, ſo true to his Word: One ſo able, and ſo exceedingly willing to ſupply all your Wants.

Since then all Kind of Bleſſings, all good Inclinations, our Growth in Grace, and Advancements in the ſpiritual Life, depend entirely on the Aids of Heaven, and are to be derived thence by Prayer; be aſſiduous, diligent, and fervent in this Duty; call home your ſtraggling Thoughts; fix your Attention; raiſe and awaken your pious Affections: then your religious Addreſſes to the Throne of Grace ſhall prove the fervent, effectual Prayer of the Righteous Man, which availeth much.

Thus, if you daily pour out your Soul to God, in humble Supplication, and offer him Thanks and Praiſe all the Days of your Life, you will at length be taken up into Heaven; and there be joined to the eternally praiſing, worſhipping and adoring Choir of glorified Saints and Angels.

If want of a Form ſhall diſcourage you, and you have no other Book, uſe this following.

MORNING

MORNING-PRAYER.

If a Family join, inſtead of *I*, ſay *We*; inſtead of *Me*, ſay *Us*, &c.

IN the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.* Bleſſed be the holy and undivided Trinity, *Amen.* All Glory be to thee, O Father of Mercies, who haſt lighten'd mine Eyes that I ſlept not in Death; who haſt delivered me from the Terrors of the Night, and from the Evil that walketh in Darkneſs; who reneweſt thy Mercies to me every Morning. Lord, forgive whatever thou haſt ſeen amiſs in me this Night. Forgive all my former Sins; all my Abuſes of thy Forbearance and Long-ſuffering. O grant me Grace to improve all future Opportunities of doing thy Will, that thy Love and thy Fear may rule in my Heart all the Day long. O keep me chaſte in my Thoughts, temperate in my Enjoyments, humble in the Opinion of myſelf, meek and peaceable under all Provocations, juſt and upright in all my Dealings, and diligent in all my Affairs; and teach me contentedly to ſubmit to whatever happens, either to myſelf, or to others, by the Allotment of thy wiſe Providence.

Suffer not my Heart to be ſet too much upon the Things of this World; but grant that

that I may be chiefly careful to fit my Soul for everlaſting Bliſs in the Glories of thy Kingdom.

O merciful Father, I humbly beſeech thee to bleſs and defend thy holy Catholick Church; in a more eſpecial Manner, that pure and apoſtolical Part of it, of which I am a Member. And herein ſave and defend our Sovereign Lord King GEORGE, our gracious Queen CHARLOTTE, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family. Give to the Gentry and Magiſtracy Zeal for Religion; to all *Jews*, *Turks*, Infidels and Hereticks, Converſion; to all unhappy Sinners, timely Repentance; and to all holy Perſons, Increaſe of Grace. Comfort the Diſconſolate, heal the Sick, be a Father to the Fatherleſs, and take Care of deſolate Widows.

I beſeech thee, O merciful God, to forgive my Enemies, Perſecutors and Slanderers; remember not their Offences, neither take thou Vengeance of their Sins. Lay not to their Charge, whatever they have ſaid or done againſt me thy unworthy Servant, who have ſo greatly offended thy divine Majeſty; open their Eyes, that they may ſee the Error of their Ways,

Ways, and repent; that ſo we may come to live together in Peace here, and reign together in Heaven hereafter.

Bleſs my Friends and Benefactors, [eſpecially *N.*] to whom, by a kind Act of thy Providence, I am in a peculiar Manner obliged.

Let it be thy good Pleaſure to bleſs all my Relations [*name them*]; thou knoweſt all their Wants: O ſuit thy Graces and Bleſſings to their ſeveral Neceſſities of Body and Soul.

Defend, O Lord, me thy Servant with thy heavenly Grace, that I may continue thine for ever, and daily increaſe in thy Holy Spirit more and more, until I come unto thy everlaſting Kingdom. Amen.

Our Father, which art, *&c.*

THE Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me, and reſt upon me, and all related to me, this Day and evermore. *Amen.*

Here, and always when you ariſe from Prayer, lift up your Heart to God and ſay;

GLORY be to thee, O God moſt High, and bleſſed be the Name of the Lord for ever. *Amen.*

Be ſure never to make worldly Buſineſs an Excuſe or Pretence for Indevotion. Always retire, tho' but for a few Minutes, before you go forth to your Work and to your Labour: And when your Prayers are ſhort, let your Devotion be great; beg of God to touch your Soul with a lively Senſe of his Glory, and your own Good. Children, or Servants, may alſo uſe this.

Short Prayer for the Morning.

GLORY be to thee, Lord God Almighty, for refreſhing me this Night with Sleep, and preſerving me from all Perils of Darkneſs; I humbly commend myſelf to thy watchful Providence this Day, beſeeching thee to guide and defend me from all Sin and Danger, and ſo to rule and lead me, that all my Thoughts, Words, and Works, may tend to the Glory of thy Name, the Good of my Neighbour, and the Salvation of my own Soul. Extend, O gracious Father, thy Pity to all Mankind: Be merciful to the Catholick Church; eſpecially to that ſound Part of it whereunto I belong. Bleſs his Majeſty King GEORGE, our gracious Queen CHARLOTTE, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family; bleſs alſo our Governors in Church and State: Lord give them all Grace in their

ſeveral

ſeveral Stations, to promote thy Glory and the Publick Good.

Bleſs all my Kindred, reward my Friends and Benefactors: Forgive all my Enemies, and turn their Hearts, that their Sins may be forgiven. Be merciful to all that are in Affliction, or that labour under Pains and Diſeaſes. O comfort and relieve them, according to their Wants, and thy Mercy. Accept, O gracious Father, this my Morning-Sacrifice of moſt humble and hearty Thanks for all thy Bleſſings; but, above all, for giving thy only Son to die for me; for his heavenly Doctrine to inſtruct me; for all the Helps of Grace, and Hopes of Heaven. Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name.

Our Father, which art, *&c.*

BLESSING and Glory, Thankſgiving, and Praiſe, more than I can ſpeak or conceive, be given unto thee, O moſt adorable Trinity, Father, Son, and Holy Ghoſt, by all the World, for ever and ever. *Amen.*

Happy they who can ſpare a little Time for Reading; which is as neceſſary to nouriſh the *Soul*, as Food is to ſuſtain the *Body*. The New Teſtament, and ſuch Portions of the Old, as contain the Precepts of an Holy Life, will give you great Pleaſure and Advantage. But pray thus;

Before

Before Reading.

BLeſſed Lord! the Fountain of all Wiſdom, enlighten my dark Mind, and let thy Holy Spirit direct, guide, and aſſiſt me. Open thou mine Eyes, that I may ſee the wondrous Things of thy Law; and cauſe me to remember and practiſe thy holy Word, that it may make me wiſe unto Salvation, for Chriſt his ſake. *Amen.*

If you are careful to redeem the Time in order to read God's holy Word, you will receive great Profit thereby, eſpecially, if you digeſt it by ſerious Meditation: God has given the Scriptures, to guide and direct us; and how can we diſcharge our Duties, as Men and Chriſtians, unleſs we ſearch into thoſe Fountains, which are able to make us wiſe unto Salvation? In the Scriptures are *the Words of eternal Life*, and the Threatnings of *eternal Death*. When you take the holy Bible into your Hands, raiſe your Thoughts; let the ſacred Oracles of God awaken in you Sorrow and Shame, for the Sins you have committed, and prevail with you to forſake them. While you are reading, be humble, and conſider that God ſpeaks to you: When you read the Commandments, ſay,

'Lord give me Grace to obey this Command.

When you read of God's Threats or Judgments againſt impenitent Sinners;

'Deliver me, O Lord, from this Judgment.

Let the Inſtances of God's Mercy excite your Thankfulneſs thus,

'Glory be to thee, O Lord, for this Mercy.

After

After Reading.

O LORD, ſow the Seed of eternal Life in my Heart; and ſo water it with the Dew of thy heavenly Bleſſing, that at all Times I may bring forth Fruit unto Holineſs, and in the End reap everlaſting Life, through Jeſus Chriſt our Lord.

He that ſays, *Be fervent in Prayer*, ſays alſo, *Be not ſlothful in Buſineſs.* Go therefore about your honeſt Employment; watch againſt all Temptations, which the Company you are with, the Place you are in, or the Work and Calling you are about, may expoſe you to. If you are at any Time obliged to converſe with wrangling, lewd, or drunken Companions, be upon your Guard; diſpatch your Buſineſs, and be gone. Fly their Company and Converſation as you would the Plague. Why ſhould you loſe your Innocence, and your Soul, for the Sake of ſuch wretched Men?

If you muſt work for your Bread, be not diſcontented; but rather bleſs God, that he has delivered you from Idleneſs, which is *the Root of all Evil.* Millions, now in Bliſs and Glory, thank God for the Bleſſing of an Employment here on Earth, by which they were ſecured from Multitudes of Temptations; and we daily ſee (and grieve to ſee) to how many Dangers Idleneſs expoſes Men. Therefore,

When you begin your honeſt Labour, pray for a Bleſſing.

O LORD, who haſt in Wiſdom appointed various Orders of Men upon the Earth, teach me to obey thy heavenly Will,

Will, honeſtly to diſcharge the Duties of my Calling; and avoid all Cheating, Lying, and Deceit. Give me Grace, that I may entirely depend upon thy Bleſſing for the Succeſs of my lawful Endeavours, and for the Support of myſelf and Family; that at laſt, when I ſhall ceaſe from all my worldly Labours, I may *enter into that Reſt, which remaineth for the People of God,* and hear thoſe joyful Words, *Well done, good and faithful Servant, enter into the Joy of thy Lord.*

Conſider whatever you do, where-ever you are, the Eye of God is always upon you; therefore when you have Leiſure and Opportunity, ſay,

O Lord, the High and Holy One, who from thy glorious Throne in Heaven lookeſt down upon all the Inhabitants of the Earth, and art here and every where preſent, and *ſpieſt out all my Ways*; grant that I may *ſet thee always before me.* Thou mighteſt make me ſenſible of thy Preſence by fearful and amazing Judgments; but, O gracious Lord, pardon my Forgetfulneſs, and make me always remember, that tho' the Darkneſs covers me, yet I am ſtill expoſed to thy all-ſeeing Eye. May the Thoughts of thy awful Preſence dwell upon my Mind, at all Times, and in all Places, that I may fear thee above all

Things,

Things, love thee above all other Gods; and truſt in thee above all other Lords. O guide me always with thine Eye here, then ſhall I find Favour in thy Sight hereafter.

While you are at Work.

LORD, proſper thou the Work of my Hands upon me: O proſper thou my Handy-work!

Remember to keep God always before you, and be every now and then offering up ſhort Ejaculations to Heaven. Our ſpiritual Enemies, alas! cloſe us in on every Side; they have a thouſand Arts of enticing and betraying you into Sin. How many wanton luſtful Thoughts, atheiſtical and blaſphemous Opinions may ariſe in your Heart; which call for ſudden ejaculatory Prayers to God, for Power and Strength to keep them down? Theſe devout Breathings take up ſo little Time, that they may be exerciſed at Work; or as *thou walkeſt by the Way, when thou ſitteſt down, and when thou riſeſt up.*

If you undertake a Matter of great Moment, pray for Help thus:

O Almighty Father, ſupreme Governor of the World, who ordereſt all Things in Heaven and Earth, I recommend my ſelf, and the Affair I have in Hand, to thy all-wiſe Diſpoſal. O be thou pleaſed to direct and proſper what I undertake, [*name it*] if it ſeemeth good in thy Sight. But whatever the Event ſhall be, give me

Grace to reſt ſatisfied with what thou in thy unerring Wiſdom ſhalt appoint for me. I humbly beg thy Bleſſing on this, and all the Affairs of my Life, that my Soul may bleſs thee for this and all thy other undeſerved Mercies beſtowed upon me thro' Jeſus Chriſt.

When you behold the Heavens, the Fields, and the Woods, ſay.

O LORD, how manifold are thy Works! In Wiſdom haſt thou made them all! the Earth is full of thy Riches!

If any Temptation aſſaults you.

O LORD, thou Preſerver of Men, let not the Enemy of Souls prevail againſt me: But be thou my Strength and Support in this Hour of Trial, for Chriſt his Sake. *Amen.*

If you dread any ſudden great Danger.

LORD ſave me, or I periſh. Ariſe, Lord Jeſus, ariſe, help and deliver me for thy Name's Sake.

If you or your Friends eſcape Danger.

ALL Glory be to thee, O Lord, for this Bleſſing, which is owing to thy Mercy, who art the Fountain of all Goodneſs. This Favour ſhall never ſlip out of my

my Mind; but I will ſing of thy Power and Mercy to my Life's End, and hope that I may at laſt, thro' the Merits of my Saviour, with the Spirits of juſt Men made perfect, ſing Hallelujahs of Joy and Gratitude, to the Father, Son, and Holy Ghoſt, for ever and ever.

If any ill Accident befalls you.

THIS Calamity comes from thy Hand, O Lord; I receive it, therefore, with humble Submiſſion, and wait thy Time for my Deliverance. O make my Patience equal to the Trial; and grant that this, and all Afflictions, which are but for a Moment, may *work out for me a far more exceeding and eternal Weight of Glory.*

If you are ſuddenly betray'd into Sin.

WOE is me, wretched Sinner, woe is me! what ſhall I do! I have unawares committed Evil in the Sight of my God; [*name it*] without thy Mercy, my Soul and Body are eternally undone: But, have Mercy upon me, O Lord, have Mercy upon me! Look upon me, O Saviour of Mankind, as thou didſt on thy offending Diſciple, that I may weep bitterly for this Sin. What is done I can't recall; but I reſolve by the Aſſiſtance of

thy

thy Grace, never again to commit the Offence I now repent of: On my bended Knees I humbly beg I may keep this Reſolution. Lord, hear my Prayers, and let my Cry come unto thee.

If you eſcape a Temptation.

THY Power, and thy Might, O Lord, have preſerved me; I therefore will ſing of thy Goodneſs as long as I live.

If Company and Mirth have diſſipated your Mind, ſay,

LET not the Affairs and Pleaſures of this Life engage my Affections, but let the Thoughts of thee, O Lord, delight my Soul.

If you ſee others ſin grievouſly.

LORD, kindle in my Heart a Flame of ſincere Love towards my offending Brethren, that I may omit no favourable Opportunity to reprove and exhort them, and further their Salvation, *leſt their Blood be required at my Hands.*

Alas! how often do I, thro' Fear or Favour, become a *Partaker of other Men's Sins?* But, as I am obliged to love my Neighbour, and by all charitable Offices ſtudy to promote his bodily Welfare, ſo muſt I be more diligent to ſave his preci-

ous

ous and immortal Soul. Deareſt Saviour, as thou delighteſt not in the Death of a Sinner, reclaim theſe Offenders that there may be Joy in Heaven at their Converſion. So may I hope with them, and they with me, for ever to bleſs thy holy Name.

When the Weather is unſeaſonable.

O GOD the Creator and Preſerver of all Things, who cauſeſt the Graſs to grow for the Cattle, and Herb for the Uſe of Men, look down from Heaven and ſend thy Bleſſing upon the Land wherein we dwell. Thou doſt, for our Unthankfulneſs and Abuſe of thy Mercies, puniſh us with unſeaſonable Weather, [*Name either Want of Rain, or too much*, &c.] whereby we are in Danger of loſing the Labour of our Hands. But, O moſt merciful Father, forgive us thoſe Sins for which thou art juſtly diſpleaſed; and ſo let thy Goodneſs renew the Face of the Earth, that the Paſtures and Fields may rejoice and ſing. Increaſe the Fruits of the Earth by thy heavenly Benediction, and grant that we receiving thy bountiful Liberality, may uſe the ſame to thy Glory, the Relief of thoſe that are Needy, and to our own Comfort, through Jeſus Chriſt our Lord. *Amen.*

Thanks and Praiſe for fair Weather, or a good Harveſt.

GRacious God, the Eyes of all wait on thee, and thou giveſt them their Meat in due Seaſon, filling their Hearts with Food and Gladneſs; I bleſs and praiſe thy Name for this ſeaſonable Weather, by which the Earth is bleſſed with the Fruits of thy Bounty. Grant, O Lord, that in the Uſe of thoſe good things I continually receive from thee, I may glorify thy Name, and henceforth devote myſelf to thy Glory and Honour thro' Jeſus Chriſt.

Let all the People praiſe thee, O God, let all the People praiſe thee; then ſhall the Earth yield her Increaſe, and God, even our own God, ſhall give us his Bleſſing.

Before you go a Journey.

LORD, bleſs and preſerve me in my going out, and my coming in, from this Time forth for evermore. *Amen.*

O God, who art the Way, the Truth, and the Life; who didſt guide and protect the Children of *Iſrael*, thy People, in the Wilderneſs; be thou a Guide and Safeguard, I pray thee, to thy unworthy Servant, in the Journey I am about to undertake; preſerve me from Thieves and Robbers, from broken Bones,

or

or a ſudden Death. Preſerve me in all Dangers both of Body and Soul. Give thy holy Angels Charge over me, to keep me in all my Ways; conduct me home again in Safety, and at laſt bring me to thine everlaſting Reſt, thro' Jeſus Chriſt. *Amen.*

Upon your ſafe Return from a Journey.

ALL Glory be to thee, O God, who haſt preſerved and kept me in my Journey; from Perils of Robbers, from broken Bones, and every ill Accident: O fill my Heart with a grateful Senſe of thy Goodneſs; and enable me ſo to paſs thro' all the Changes of this Life, that my Soul may have Peace, and thy Name the Praiſe, through Jeſus Chriſt. *Amen.*

If you are tortur'd with Gout, Stone, or any ſudden Pain.

LORD, as thou haſt given me this ſore Trial, give me alſo Patience, and Reſignation to thy heavenly Will, that the Pains and Sufferings which I endure in this World may raiſe my Thoughts to a better, where there is no more Sickneſs or Pain. And, O Father of Mercies, who knoweſt my weak Frame, abate the Severity of my Pain, if it be thy gracious

Will; or enable me to bear it, that I loſe not the Crown prepared for all patient and humble Sufferers, for the Sake of Jeſus Chriſt my bleſſed Saviour and Redeemer. *Amen.*

You will find it very difficult, amidſt a Variety of Buſineſs, to maintain that holy Flame, which your Morning Devotions may have happily kindled in your Soul. Even innocent Pleaſures may turn your Heart aſide; Anger may ruffle you; various Objects and Company diſſipate your pious Thoughts. Therefore, to quicken your Attention to the Concerns of your Soul, and animate your Mind with freſh Vigour, uſe this

Prayer at Noon, or at any other convenient Time of the Day.

Fall on your Knees, and lift up your Eyes towards Heaven.

AT Evening, and Morning, and at Noon-day, I will pray, and that inſtantly; and God ſhall hear my Voice.

O Lord, who knoweſt me to be ſet in the Midſt of ſo many and great Dangers, from the Deceits of the World, the Fleſh, and the Devil, that I cannot always ſtand upright; mercifully look upon me: And becauſe I cannot continue in Safety without thy Succour, keep me both outwardly in my Body, and inwardly in my Soul, that among the ſundry and mani-

manifold Changes of the World, my Heart may ſurely there be fixed, where true Joys are to be found thro' Chriſt our Lord.

Bleſſed God! to how many Dangers is my Life expos'd; with how many Temptations am I beſet: Temptations in Meat and Drink; Temptations in Company; Temptations in Buſineſs; Temptations in Solitude; Temptations in Plenteouſneſs; Temptations in Poverty: All my Ways are ſtrew'd with enticing Snares; [*Here pauſe a while to reflect upon the manifold Dangers of Life.*] To thee, O my God, I fly for Safety in the Midſt of ſo many Dangers; O eternal Wiſdom, direct my Steps in the ſafe Way, and lead me to a happy End.

O Lord, I give thee my Body and Soul, my Subſtance, my Friends, my Life, and all that is dear to me; diſpoſe of me and all that is mine, as it ſeemeth beſt to thee and the Glory of thy bleſſed Name. *Amen.*

Deliver me, O merciful Father, from the Spirit of Pride and Avarice; from the Spirit of Drunkenneſs and Gluttony; from the Spirit of Luſt, Wantonneſs and Impurity. Vouchſafe to give me the Spirit of Temperance and Juſtice, the Spirit of Knowledge and Piety, and the Fear of Thee;

the Spirit of Patience, Kindneſs and Humility. Shew me the narrow Way that leads to Life, the Way that few do ſeek, and fewer follow.

Lord have Mercy upon me!
Chriſt have Mercy upon me!
Lord have Mercy upon me!
Our Father which art, &c.

Glory be to the Father and to the Son, and to the Holy Ghoſt. As it was in the Beginning, is now, and ever ſhall be, World without End. Amen.

Beſeech God not to forſake you, but ſtill continue his fatherly Protection over you; to be your Light and Defence, your Guide and Guard, thro' all the Temptations of the Day. If you have Time read a Chapter in the New Teſtament.

Our Saviour, tho' Lord of the Creatures, yet did not ſit down to eat, before he look'd up to Heaven, and prayed for a Bleſſing upon them. St. *Paul* ſpeaks of it as a known Practice of Chriſtians in his Days. You ſit down as a Beaſt to his Fodder, if you take no Notice of the Hand that gives you your daily Bread. Let then your Food be ſanctified with

Grace before Meat.

LORD pardon all our Sins, ſanctify and bleſs theſe thy good Creatures to our Uſe: Make them ſerviceable to the Nouriſhment of our Bodies, and give unto us thankful Hearts, through Jeſus Chriſt our Lord.

Mingle

Mingle pious Diſcourſe, or in ſome Senſe profitable, and in all Senſes charitable and innocent Talk, with thy Meal, as Occaſion offers.

Grace after Meat.

WE humbly bleſs and Praiſe thy Name, O Lord, for this and all other thy Mercies moſt graciouſly vouchſafed unto us. God preſerve the Church, the King, the Royal Family, and theſe Realms; and grant us Peace and Truth, and everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

If you are rich or great in the World.

O Kind and bountiful Lord, who giveſt us richly all Things to enjoy, grant that this Plenty, which I have for my Body, may by a diſcreet and temperate Uſe of it prove a Mercy to my Soul: That ſince I am ſo well provided for in this World, I may not grow wanton, proud, or careleſs in ſeeking after a better. But, as thou filleſt me with thy good Things; ſo fill my Heart with thy Love and Grace to uſe theſe Gifts to thy Glory, by refreſhing the Bowels of the Poor and Needy. Make me ready to communicate, willing to diſtribute, laying up

in Store for myſelf a good Foundation againſt the Time to come, that I may lay hold on eternal Life, all which I beg for Jeſus Chriſt his Sake. *Amen.*

If your Lot is caſt among the Poor and Low in this World.

O Lord, who doſt diſpoſe of us, and all our Concerns, as ſeemeth good in thy Sight, give me Wiſdom from above, that I may be meek, patient, and reſigned under my poor afflicted State, labouring honeſtly to get my own Living. And tho' I have ſmall or no earthly Poſſeſſions; yet give me the Riches of thy Grace, which is better than thouſands of Gold and Silver. Lord let me not envy the Caſe of thoſe rich Men, who have their Portion in this Life, faring ſumptuouſly every Day, but forgetful of their Duty to thee, and their needy Brethren. Alas! their End will be Miſery and Deſtruction. Let others value the Honours and Riches of this World; my Hopes are placed in Heaven alone. O Lord, give me thyſelf, and I have all. For this beſt of Gifts I will bleſs and praiſe thy Name for evermore. *Amen.*

If you go to a Feaſt or Publick Entertainment.

LORD, grant that I may never be overcharged with Surfeiting and Drunkenneſs; that nothing may proceed out of my Mouth, but what is innocent and becoming a good Chriſtian; that while I refreſh my Body I may not deſtroy my precious and immortal Soul, and this I beg for Jeſus Chriſt his Sake. *Amen.*

Pray conſider what a beaſtly and deſtroying Sin, tho' a common one, the Sin of Intemperance is: Conſider how many Diſeaſes and untimely Deaths, Surfeiting and Drunkenneſs daily bring upon Men. How many Thouſands have clos'd their Eyes in a drunken Fit, and never opened them till they awaken'd in another World.

They therefore are not your Friends, who preſs you to exceed the Bounds of Temperance. Harmleſs Mirth and Gladneſs may lawfully be intermingled with Eating and Drinking. But if any Thing is ſaid or done that is offenſive to Religion, be not ſo complaiſant to the Company, as to comply with their ſinful Liberties; but ſhew your Diſlike of their Ways, by a wiſe and friendly Rebuke.

Advice concerning Recreations.

Becauſe Men can't well endure a conſtant Toil without ſome Amuſement and Diverſion, you muſt be cautious that your Recreations be innocent and lawful, neither offenſive to God or good Men; but ſuch as may become a reaſonable Man and a Chriſtian; and take heed not to uſe them oftner than may be needful for the Body, and the better to fit you for the Duties of your Calling.

When Men propoſe Gain rather than Pleaſure, from their Recreations, we know what is the uſual Conſequence; Paſſion, Swearing, Cheating enſue; and often Conſcience, Time and Eſtate, are ſacrificed all together: To preſerve your Innocence herein, addreſs yourſelf to the Throne of Grace, ſaying,

DEliver me, O Lord, from the Snare of enticing Company; ſet a Watch continually before my Eyes, and keep the Door of my Lips. Deliver me from an immoderate Love of Pleaſure; and let thy Grace ſo ſtrongly fortify me againſt the Aſſaults of Senſuality, that I may not be overcome of Evil, nor my Recreations become a Snare to me, ſo as to cauſe me to ſin againſt thee, for Chriſt his Sake. *Amen.*

Praiſe and Glory gratefully rendered to God for all his Vouchſafements of Mercy.

I Bleſs and praiſe thy Name, O God, for thy manifold Mercies, which have followed me all the Days of my Life; for my Health, Peace and Liberty; for the Uſe of my Reaſon, Limbs and Senſes; for the Kindneſs of my Friends, and the Succeſs of my Affairs in the World. But, above all, I thank thee, O Lord, for ſending thy Son, our Saviour Jeſus Chriſt, into

into the World. And for all other thy ſpiritual Bleſſings in and through him. For the Light of thy Word, the Aid of thy Spirit, and the Means afforded to bring me to eternal Glory. Bleſſed God! how much am I indebted to thy Bounty! O give me a thankful Heart, entirely devoted to thy Honour and Service, that I may aſcribe to thee, O Father of Mercies, all Glory, Love and Praiſe, throughout the Remainder of my Life, and for evermore. This I beg in the Name, and for the Merits of thy dear Son, Jeſus Chriſt, my Lord and only Advocate.

After your Return from your daily Labour, or any Buſineſs.

IN a joyful Senſe of thy fatherly Care and Protection, and with an Heart full of Gratitude and Love, do I praiſe the Name of the Lord moſt High. 'Tis of thy Mercy, O Lord, that I am not groaning under ſome ſore Sickneſs, or complaining of Wounds or Bruiſes in my Body; but more eſpecially, I bleſs thee, that thou haſt preſerved my Soul from Sin and Wickedneſs; maintain, O Lord, I beſeech thee, in my Thoughts, ſuch a lively Remembrance of this thy Goodneſs, as may provoke me *to Love and to good Works*, to

the Honour of thy Name, the Credit of my Chriſtian Profeſſion, and the Peace and Comfort of my Soul, here and hereafter, in the Day of the Lord.

If you have offended by ſinful Thoughts, ſay.

O Eternal Spirit, be preſent with my Spirit, that I may never quench the holy Thoughts thou doſt at any Time kindle in my Breaſt. Create in me a clean Heart: Lord, ſay to my Sin-defiled Soul, as thou didſt to the Leper, *I will, be thou clean.* Happy is that Breaſt which is honoured with ſo glorious, ſo divine a Gueſt: O come, thou Purger of inward Pollutions, and burn up all the Droſs of my ſinful Affections; guide and comfort me with thy holy Inſpirations, that my whole *Spirit, Soul and Body, may be preſerved blameleſs unto the Coming of our Lord Jeſus Chriſt.*

If your Words have been blameable, expreſs your Sorrows thus:

WOE, woe unto me, that I have open'd my Ears to the light, vain, and ſinful Diſcourſe of wicked Men. O Lord, lay not to my Charge the innumerable Slips and Tranſgreſſions of my Tongue: And let no corrupt Communication

nication henceforth proceed out of my Mouth. I know that *for every idle Word that Men ſhall ſpeak, they ſhall give an Account in the Day of Judgment.* O, therefore give me Grace, that hereafter *I may take heed to my Ways, that I offend not with my Tongue*; but uſe my Speech to inſtruct my Neighbour, to ſoften the Pains of the Afflicted, and to ſhew forth my Maker's Praiſe. Then ſhall it be my ſweet Employment, with Angels and Arch-Angels, and all the Company of Heaven, to laud and magnify thy glorious Name for ever and ever.

Condemn your ſinful Deeds thus:

I AM grieved, O my God, I am grieved that I, the Work of thy Hands, have dared to ſin againſt thee, my Father, my Maker, and my Judge; I humble myſelf before thee, O Almighty God, for all the unrighteous Actions of my Life, wherein I have grievouſly offended thee, either this Day, or at any other Time.

For theſe, and all thoſe other Sins, O moſt righteous Lord, which either mine own Heart, or thou who knoweſt better than my Heart, ſeeſt me to be guilty of, I am ſorry at my very Soul, and here humbly confeſs them before thee, with

Shame

Shame and a broken Spirit, and with ſtedfaſt Reſolution, by thy Grace, to watch and ſtrive againſt them for the Time to come. Where I have wickedly broken thy Statutes, my Study ſhall be religiouſly to keep them. And where I have done Wrong to any Perſon, I am ready and willing, according to the utmoſt of my Power, to repair the ſame. Lord, I repent, increaſe my Repentance, and pardon me a poor returning Sinner, for Jeſus Chriſt his Sake.

After this, you may innocently recreate your wearied Spirits; and in the Evening, a little before you go to Bed, take a View of your Actions the Day paſt; conſider what Good you have done, what Snares you have avoided, what Mercies you have received. Learn that ſafe and eaſy Method of judging yourſelf, that you may not be condemn'd by God. Every Night ſet as an impartial Judge upon yourſelf, and carefully examine the Thoughts, Words, and Actions of the paſt Day. And firſt examine your Thoughts. Say, Have I in my Mind been contriving Ways to gratify my Revenge, or fulfil the Luſt of the Fleſh? Have I entertained blaſphemous Thoughts of God? any Ill-will againſt my Neighbour? Have I endeavoured to keep off evil Thoughts of all Kinds, and not conſent unto them? Secondly, look to your Words. The Scripture ſays, *By thy Words thou ſhalt be juſtified; and by thy Words thou ſhalt be condemn'd.* Tho' the Tongue be call'd an unruly Member, yet you muſt anſwer for not governing it. Aſk your Heart then—Have I been guilty of ſpeaking againſt God, his Providence, againſt

againſt my Parents or Governors in Church or State? Have I in my Paſſion uttered injurious Words? Have I been guilty of profane Swearing or Curſing? Have I given falſe Evidence, or ſhamefully conceal'd the Truth to the Hurt of my Brother? Have any obſcene Words, ſuch as may debauch innocent Minds, proceeded out of my Mouth? Thirdly, See what your Actions have been. Did I this Morning dedicate my Soul and Body to God? Have I diligently follow'd the Buſineſs of my Calling? Have I been ſober in the Uſe of God's Creatures, and thankful for all his Mercies? Let this be your conſtant Practice at Night, commune with your Heart in your Chamber, and be ſtill. Implore the divine Forgiveneſs for all that is paſt, and devoutly pray to God for his Grace, to keep you from all Sin and Wickedneſs for the Time to come. What can contribute to your ſpiritual Advancement more than this Practice? The Seeds of Vice hereby will be hindered from taking deep Root in your Heart; and evil Habits cannot get Strength. If you thus, once a Day, ſeriouſly enquire into the State of your Souls, and let not the Sun go down on any unrepented Sin; you may ſweetly lay down your wearied Head to ſleep, and God, who hath dealt with you all the Day, will watch over you all the Night, giving you ſuch convenient Refreſhment as the Neceſſities of your frail Nature want. Then beg Protection from Heaven, for your Soul, your Body, your Relations and Friends, by

EVENING PRAYER.

O Eternal and Almighty God, I a wretched Sinner, the ſinful Offspring of our diſobedient firſt Parents, humbly proſtrate my Soul and Body before the Throne of thy adorable Majeſty, to condemn

demn myſelf with true and hearty Sorrow for all the Sins of my Life, eſpecially for thoſe I have committed this Day, by Thought, Word, and Deed, [*Here ſtop a little, conſider, and name what you have done amiſs*] provoking moſt juſtly thy Wrath and Indignation againſt me. I confeſs them all with Shame and Confuſion of Face before thee, humbly beſeeching thee to have Compaſſion upon me: And according to the Multitude of thy tender Mercies, to blot out my many and great Tranſgreſſions. Forgive my Sins, O Lord, of what Kind or Degree ſo ever they be. My Sins of Omiſſion, and my Sins of Commiſſion; [*Here ſtop a while and name what they have been*] the Sins of my Soul and the Sins of my Body; my Sins of Ignorance or Surprize; and my more deliberate and preſumptuous Sins; Forgive them, O Lord, forgive them all for his Sake who died for my Sins, and roſe again for my Juſtification, and now ſits at thy Right-hand to make Interceſſion for me, Jeſus Chriſt, my Lord.

Vouchſafe me, O Lord, the Aſſiſtance of thy Holy Spirit, that I may continually be given to all good Works; and with a pure Heart and Mind follow thee the only God; that ſo among the ſuc-

dry and manifold Changes of the World, my Heart may ſurely there be fixed, where true Joys are to be found.

O Lord, Creator and Preſerver of Mankind, I pray unto thee, for all Sorts and Conditions of Men, that thou would'ſt be pleaſed to make thy Ways known unto them, thy ſaving Health among all Nations: Enlighten all *Jews*, *Turks*, Infidels, and Hereticks, with the Knowledge of thy Truth. Be gracious to thy holy catholick Church, eſpecially to that Part of it to which I belong. Bleſs the King and the whole Royal Family, with all temporal Bleſſings here, and with eternal Glory in the World to come.

Lord, let it be thy good Pleaſure to give to our Governors, Zeal for Religion; and to the whole Nation healthful and peaceful Times. Bleſs all that I have wrong'd, and forgive thoſe that have wrong'd me: Forgive my Enemies, Perſecutors and Slanderers; have Mercy upon them, Lord, have Mercy upon them. Spare them, for they are the Work of thy Hands: O ſpare them, for they are redeem'd with the precious Blood of thy dear Son; and lay not to their Charge whatever they have ſaid or done againſt

me

me thy Servant, who have ſo greatly of
fended thee, my merciful Father.

Bleſs and keep my Relations and Friend
[*name them.*] Lord, thou knoweſt a
their Wants, and all their Deſires; b
pleaſed therefore to ſuit thy Graces an
Bleſſings to their ſeveral Neceſſities
Body and Soul.

Finally, I commend to thy father
Goodneſs and Compaſſion, all thoſe wh
are under thy afflicting Hand: Give them
I beſeech thee, both Patience to bear, an
Prudence to make a right Uſe of the
Trials; and, in thy own good Time, giv
them a happy Iſſue out of all their Affli
tions, or take them from theſe tempor
Miſeries to thine eternal Reſt in Heaven
through thy Mercies in Jeſus Chriſt ou
Lord, and mighty Redeemer.

I bleſs and praiſe thy Name, O God
for all thy Goodneſs; [*mention the Mer
cies vouchſafed unto you*] for thy Preſerva
tion of me this Day paſs'd, and the re
of my Life, from innumerable Accident
and Dangers; but above all, I laud an
magnify, and adore thy Goodneſs, for re
deeming the World by the Death and Pa
ſion of thine only-begotten Son, our Lor
and Saviour Jeſus Chriſt. Grant I ma
expreſs my Thankfulneſs to thee, O Go

by ſubmitting myſelf entirely to thy holy Will and Pleaſure; and by ſtudying to *ſerve thee in true Holineſs and Righteouſneſs all the Days of my Life.*

O make me mindful of that Time when I ſhall lie down in the Duſt; and becauſe I know neither the Day nor the Hour, when I ſhall be ſummoned hence to appear before the Judgment-Seat of Chriſt, grant I may never live in ſuch a State as I ſhall be afraid to die in; but that thro' thy Grace, I may live ſo ſoberly, righteouſly, and godly in this preſent World, as that my Soul may be prepared for the Company of Saints and Angels in thy heavenly Kingdom, thro' Jeſus Chriſt our Lord; in whoſe Name and Words, in behalf of myſelf, and all Mankind, I humbly and heartily pray,

Our Father, &c.

If every Evening you ſhall thus adjuſt your Accounts with Heaven, and it ſhould pleaſe God to take you hence before the Morning Light, you may reſt comfortably aſſur'd, that you will be number'd with the Saints in Light everlaſting.

A ſhort Prayer at Night for Servants, Children, or any that are ſtraitned in Time.

O Lord, pardon all the Sins I have committed this Day in Thought,

Word or Deed againſt thy divine Majeſty, [*confeſs them*] waſh me thoroughly from my Wickedneſs, and cleanſe me from my Sins. And becauſe, thro' the Weakneſs of my mortal Nature, I cannot always ſtand upright, grant me the Help of thy Grace, that I may overcome all the Temptations that daily ſurround me. Aſſiſt me, good Lord, by thy Grace, that I may worſhip thee, ſerve thee, and obey thee as I ought to do. Supply me with all Things needful, while I am on Earth, and prepare my Soul for the Happineſs of Heaven.

Lord, receive me and all my Friends into thy Protection this Night, [*my Father*, &c. *according as they ſtand related*] Watch over me and refreſh me with ſeaſonable Reſt, that I may riſe the next Morning more fit for thy Service.

All Praiſe and Thankſgiving be to thee, O Lord, for the Mercies beſtowed upon me this Day, and all the Days of my Life.

Mercifully hear my Prayers, and accept my Praiſes, for the Sake of my Saviour *Jeſus Chriſt*, in whoſe Words I ſum up all my Wants.

Our Father which art, &c.

Here meditate a While, then ſay,

The Bleſſing of God Almighty, the Fa-
ther

ther, the Son, and the Holy Ghoſt, be with me this Night, and for evermore.

When you undreſs.

NAked came I out of my Mother's Womb, and naked ſhall I return; O make me wiſe to prepare for my latter End.

When you lie down in your Bed.

VOuchſafe me, O gracious Lord, a quiet Night, and a happy End. Defend me and this Family from all Adverſities, which may happen to our Bodies. Good Lord deliver us from Fire, from Lightning and Tempeſt, from Thieves and Robbers, and from all thoſe other Perils and Dangers which for our Sins might juſtly fall upon us. Bleſſed Lord, into thy Hands I commit myſelf, my Soul and Body. O ſave me from all Dangers ghoſtly and bodily through thy merciful Goodneſs, in *Jeſus Chriſt* our Saviour.

O how ſecure and ſweetly do they ſleep, who go to Bed with a quiet Conſcience, who after a Day of thankful Induſtry and pious Living, lay down their Heads in Peace, and ſafely reſt in the Boſom of Providence!

After

After ſome pious Meditations, cloſe your Eyes with this Prayer.

I Will lay me down in Peace and take my Reſt; for it is thou, Lord, only that makeſt me dwell in Safety.

The Lord bleſs me, and keep me; the Lord make his Face to ſhine upon me and be gracious unto me; the Lord lift up his Countenance upon me, and grant me Peace this Night and evermore.

If you cannot ſleep, uſe theſe or the like Meditations.

IN the Night Seaſon will I ſing, and make my Prayers unto the God of my Life. I will remember him on my Bed and meditate on him in the Night Watches. For the Day of the Lord will come as a Thief in the Night, when the Heavens being on Fire, ſhall be diſſolv'd, the Earth alſo with all its Works ſhall be burnt up. *What Manner of Perſons then ought we to be in all holy Converſation and Godlineſs?* O Lord, the bleſſed Angels never reſt Day or Night from ſinging forth thy Praiſes; with this bleſt Choir, unworthy as I am, will I alſo join my Heart and Voice, ſaying, *Hallelujah, Salvation*

and Honour, and Glory, and Power, be unto God for ever and ever. Amen.

To keep out idle and unclean Thoughts, think on your miſ-ſpent Life, meditate on Death and Judgment, on Heaven, and Hell. Think on the Sins of your Youth, and remember that you muſt ſoon die. Pray to God for Mercy in the Day of Judgment.

Happy Servant, whom his Lord, when he cometh, ſhall find thus doing.

SUNDAY.

MEDITATION.

WElcome, bleſt and happy Day! this is the Day which the Lord hath made, which he hath ſanctified to himſelf and called by his own moſt holy Name. Worthy is the Lord of all our Time, worthy of the Praiſe of all his Creatures. Shall I employ the whole Week on myſelf, and not offer one Day unto him, to whom I owe all that I enjoy? Forbid it, O gracious Lord, and make me faithfully obſerve my Duty to thee on thy own bleſſed Day. Oh deareſt Lord! I was heretofore a Profaner of this holy Day, for which I might juſtly have been given over to a reprobate Senſe; or by a ſudden Vengeance ſnatch'd out of the World in the midſt of my Sins:

Sins: The Devil with his Temptations the Corruptions of my own Heart, and the wicked People of the Age we live in would perſuade me not to frequent the Worſhip of God, join in the Prayers of the Church, hear his holy Word, or receive the Bleſſed Sacrament. But I will with a reſolved Spirit, like to that which animated the zealous Pſalmiſt, ſay unto them, "Away from me, ye Wicked; "for I will keep this Commandment of "my God, that ſo from a temporal Sab- "bath here, I may paſs to an eternal one "in Heaven hereafter."

Another MEDITATION and Prayer

LO! this is the ſolemn Day, which the Lord hath made; therefore rejoice, O my Soul, and be glad in it. This is a Day ſacred to divine Love, a Day of heavenly Reſt and Refreſhment. Behold the Church prepares her ſolemn Offices, and ſummons all her Children to bring in their Praiſes. The King of Heaven himſelf invites us into his own Preſence, and vouchſafes us the Honour of drawing near unto him. Let thoſe who value not the Favour of thee, O God, waſte this holy Day in the Omiſſion of

pious Duties, and in being careleſs of doing any Thing for the ſecuring of themſelves a bleſſed Eternity. Unthinking Men! who ſpend this Day of Holineſs and ſolemn Devotion, in vain, if not in wanton Talk; and in Sports and Paſtimes, to the great Hazard of their Salvation. As for me, O Lord, give me Grace to be wiſer and better, and not to faint or grow weary in thy Service. Ariſe then, O my Soul, put on the Robes of Righteouſneſs; go to the Houſe of God with holy Reverence, and awful Humility; worſhip the Lord in his holy Temple with Faith and Fervour, and he will fill thee with the Graces, with the Joys and Comforts of his bleſſed Spirit. Lord give me Grace to keep holy the Sabbath Day, ſo as that it may become a Pledge to me of enjoying an eternal Sabbath in Light and Glory. O bright and bleſſed Day of Eternity! when I ſhall enjoy an endleſs Sabbath in Heaven, and be for ever with my God! Prepare me, bleſſed Lord, by the Means of Grace here, for this Kingdom of Glory hereafter. *Amen.*

THE Want of due Obſervance of the Sabbath, has always been eſteemed the chief Cauſe of the decay of Chriſtian Piety. And becauſe Multiplicity of Buſineſs in ſome, and Scruples in others, are

often made Excuſes for not faithfully obſerving the Duties of this holy Day, I ſhall be more particular in my Directions for the Sake of ignorant Minds. Know then, God by creating the World in ſix Days, and reſting on the ſeventh, hath commanded all Mankind, to whom the Knowledge of this ſtupendous Work ſhall come, to dedicate a ſeventh Part of their Time to his Honour and Service. The *Jews* obſerved *Saturday* in Memory of the Creation; and alſo becauſe, on that Day, God delivered the Children of *Iſrael* from the Bondage of *Egypt*, by drowning *Pharaoh* and his Hoſt in the *Red-Sea*.

We *Chriſtians* keep *Sunday* for our Day of Reſt and ſolemn Devotion; becauſe, on that Day, our Lord Jeſus Chriſt aroſe from the Dead, and reſted from the Work of our Redemption, which he compleated by his Reſurrection. On that Day a great Deliverance was obtained for us. A Deliverance far greater than that of the *Iſraelites* from the Slavery of the *Egyptians*. Now as to the Evidences that the primitive Chriſtians did, and that we ſtill ought to keep the firſt Day of the Week for our Sabbath, we find that the Diſciples met together on that Day to perform religious Duties; to hear the Word preach'd, to partake of the holy Sacrament, *&c.* And all Chriſtian Churches have enjoin'd and practiſed the religious Obſervation of the Lord's Day; and 'tis of great Moment, that we ſtrictly dedicate it to the Service of God. The Works of our ordinary Calling become criminal, when the Creator of all Things challenges our Time; this Day then muſt be employ'd in all ſuch holy Exerciſes, as promote the Glory of God, the Good of our Neighbour, and the Salvation of our own Souls. Nothing but Sickneſs or abſolute Neceſſity can be a fair Plea for not attending on the publick Service of the Church on the Lord's Day. We may have often heard ſome thoughtleſs Men ſay, we can read or pray at home; what need we then leave

our own Houſes, and go through Wet or Cold, to the Houſe of God? But at this Rate, all Senſe of Religion would be loſt, did every one reaſon and act in this wretched Manner. Pray ought not Chriſtians then, to own their Faith publickly, and in the Face of the World; and openly join with others in offering up to God the ſolemn Sacrifice of Prayer and Praiſe. And ſince God and the Church, and the Laws of the Land, have appointed this Day for ſuch holy Offices; how bold or ignorant is any one who thinks himſelf at Liberty, to break through all theſe ſtrong Engagements? How can he hope for the Bleſſing of God, who will not ſeek it in the Way preſcrib'd? Our Souls require ſpiritual Food, to keep them alive to God, as much as our Bodies require Meat and Drink, in order to preſerve our natural Life. Happy therefore are we, who are thus called off from the Hurry of Buſineſs or Pleaſures, and commanded by God, to ſpend one Day in ſeven for the Good of our Souls. Nay, tho' as becomes good Chriſtians, we read the Scriptures and other devout Books in the Week, tho' we pray in private, or reſort to the daily public Prayers; yet the Return of the Lord's Day is ſtill needful to keep our Souls in a devout and holy Frame. On this Day we have moſt Time to look into the State of our Souls; to meditate and make firm Reſolutions of living anſwerable to our holy Profeſſion. And what great Advantage and Delight do thoſe devout Obſervers of the Chriſtian Sabbath find by uſing the Means deſign'd to make them better? Pious People, by frequenting the Church, confeſſing their Sins, and begging God's Pardon, do certainly grow more pious; and even ſome bad Men, by Degrees, are hereby influenced to leave off their wicked Courſes, and are brought to a better Mind. And you may obſerve, that they who make no Conſcience of keeping the Sabbath, grow worſe and worſe, and when they come upon their Death-bed, how

ſadly do they reflect upon their Lives paſt; and ſorrowfully own, that vicious Company, and frequenting Ale-houſes, when they ſhould have been at Church, drew them into thoſe profligate Courſes; which are now like to be their eternal Ruin. Again, how many poor uninſtructed Souls ſleep away the Sabbath, or take Journies thereon for Profit or Pleaſure, wandering idly abroad, or ſinfully ſtaying at home on that bleſſed Day; not conſidering, that they ought to ſpend, at leaſt, that Day, as diligently in the Service of God, as the Week-days in their own?

Do you therefore, if you have any Zeal for God's Glory, any Regard for the Chriſtian Religion, any Concern for your own Happineſs, reſolve not to be cold or indifferent how you paſs the Sabbath.

But, as the Ground muſt be prepared before the Seed be caſt into it; ſo muſt you prepare for religious Duties, by bringing your Heart into an humble and devout Frame.

And becauſe you can't be ignorant of God's Will, without the utmoſt Hazard of your Soul, ſpend ſome Part of the Lord's Day in reading the Bible. That ſacred Book was at firſt dictated by the holy Spirit: When therefore you read therein, let it always be with Reverence and godly Fear. Many holy Men and Women have accuſtom'd themſelves to read the *Word of God*, meekly kneeling upon their Knees. When we read of the Threatnings or Promiſes of God, we ought to tremble or hope, according as we are guilty or not guilty. The holy Lives of the pious Saints ſhould not be regarded as Matters of Hiſtory only, but as Patterns of Imitation. *Abraham*'s Faithfulneſs, *Moſes*'s Meekneſs, *David*'s Devotion, *Job*'s Patience, *&c.* ſhould prevail with you to imitate them in their Virtues. Some read the Scriptures only to furniſh themſelves with Matter of Diſcourſe, or to cavil thereat; but to thoſe it will certainly prove the ſaddeſt Hiſtory they ever read in all their Lives; and if they pretend

to

to be in Jeſt, I can aſſure them, God will be in Earneſt with them. Do you then, pious Chriſtian, on this joyful Day, riſe early; get Time to read in your Bible, and to meditate on what you read; then as you have Opportunity and Leiſure, inſtruct your Children, or Friends and Servants, in the great Duties of Chriſtianity; viſit the Sick; comfort the Sorrowful; and ſeaſon all your Diſcourſe with Piety; then will the ſolemn and holy Offices the Church has prepared, have a due Influence upon your Heart.

And tho' you bring Honour unto God by private Devotion, yet you glorify him more by your publick Addreſſes; for then you let others ſee, the high Eſteem you have of his Excellencies, and cauſe the Voice of his Praiſe to be heard among Men. When careleſs Men behold a Number of Chriſtians aſſembled together in an humble Manner, with pious Devotion, and ſubmiſſive Reverence, with bended Knees, and Eyes lifted up to Heaven; this Sight ſtrikes them with Fear and Awe; and ſupports the Belief both of God's Exiſtence, and of his Glory and Majeſty, in the Minds of Men. The publick Prayers and Praiſes of devout People bring them nigh unto Heaven; and are the neareſt Approach that can be made to that happy Society of juſt Men made perfect on this Side Glory.

Learn therefore to value every Hour of this Day, which the Lord hath ſanctified to himſelf, and called by his own moſt holy Name; and not fooliſhly ſpend it in Paſtime and Vanity; much leſs ſhamefully ſpend it in a Courſe of Sin; but therein remember God's innumerable Mercies, and deeply imprint them in your Heart: Preſs onward after new Degrees of Improvement; ſo ſhall you purchaſe a bleſt Eternity.

Give Thanks and Praiſe that you are vouchſafed the Knowledge of the true God and true Religion.

HOW many Millions of Men live in Blindneſs and Ignorance, when I am vouchſafed *the Means of Grace, and made wiſe unto Salvation?* Bleſſed be thy Name, O Lord, for thy loving Kindneſs towards me, that my Lot is not caſt among Heathens and Unbelievers, but that I was born of Chriſtian Parents, and baptized in my Infancy, in the Name, or by the Authority of *God the Father*, who created me; of *God the Son*, who redeemed me, and of *God the Holy Ghoſt*, who enlightens and ſanctifies me. Praiſed be thy Name, O Lord, for bringing me afterwards to *Confirmation*, where I publickly renewed the ſolemn Vow at my Baptiſm. Bleſſed be thy Name for thoſe comfortable Aſſurances thou didſt give me at that Time, of thy Favour and Goodneſs towards me. Bleſſed be thy Name, for that Privilege thou didſt then beſtow upon me, of approaching thy holy Table. Lord grant me Grace, that as I have given up my Name to Chriſt, I may continue faithful in this my Profeſſion to the End of my Days, and after having Fruit unto Holineſs

Holineſs here, I may in the End reap everlaſting Life, through Jeſus Chriſt our Lord, *Amen.*

If Opportunity ſerves, a little before Church-Time, on your Knees, ſay,

MOST glorious Lord God, who art greatly to be fear'd in the Aſſembly of the Saints, and to be had in Reverence of all them that are round about thee; I look upon this thy Day as holy and honourable, and in a peculiar Manner, dedicated to thy Honour and Service. O pardon all my Sins, and ſuffer them not to ſtand between thy divine Majeſty and my Soul, to hinder my Prayers from aſcending to thee; or thy Grace and Mercy from deſcending on me. Touch my Soul with an Awe of thy Majeſty and Glory, and fix my wandering Thoughts, that I may behave myſelf with Reverence and godly Fear. Be thou in the midſt of the Aſſemblies of thy People, and let thy merciful Ears be open to the Prayers which thy Servants make before thee this Day; give me Grace to receive thy holy Word into an honeſt Heart, that I may bring forth the Fruits of the Spirit, and diligently live after thy Commandments; that when the appointed Time of

my Departure hence ſhall come, I may be tranſlated from the Church militant here on Earth, to the Church triumphant in Heaven; and being admitted into the bleſſed Society of *juſt Men made perfect*, I may render continual Thanks and Praiſe, and aſcribe all poſſible Honour and Glory to the Holy, Bleſſed, and Undivided Trinity. All which I humbly beg, for the Sake, and in the Words of Jeſus Chriſt.

Our Father, which art, &c.

Be at Church, if poſſible, before Prayers begin, for if you do not come at the Beginning of the Service, you loſe one of the moſt important Parts of it; you fail to join in the *Confeſſion* of Sins, ſo have no Title to the Comfort of the *Abſolution*. Think not, as many inconſiderate People do, that you come in good Time, if you hear the Sermon, tho' you miſs the Prayers.

When you leave your Houſe, uſe this Meditation.

I Will go with Joy and Gladneſs to the Houſe of my God.

O thou that heareſt Prayer, unto thee ſhall all Fleſh come.

I was glad when they ſaid unto me, Let us go into the Houſe of the Lord; for I love the Habitation of thy Houſe, and the Place where thine Honour dwelleth.

While

While you are walking to Church with your Family.

O How amiable are thy Dwellings, thou Lord of Hosts; my Soul hath a Desire and Longing to enter into the Courts of the Lord; My Heart and my Flesh rejoice in the living God. Blessed are they that dwell in thy House, they will be always praising thee; for a Day in thy Courts is better than a Thousand. I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness.

The Lord loveth the Gates of *Sion* more than all the Dwellings of *Jacob*; therefore will I come into thy House, and in the Multitude of thy Mercy, and in thy Fear, will I worship towards thy holy Temple.

At the Church-Yard.

AS the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, even for the living God.

O my God, kindle a holy Flame in my Soul, and let my Sins be the Burnt-offering for it to consume, that there may not any

corrupt Affection, any curſed Thing be ſhelter'd in my Heart, that I may never again defile that Place, which thou haſt choſen for thy Temple.

Go not into the Houſe of God laughing, talking, or ſtaring about you, but poſſeſs your Mind with a reverential Awe of the infinite Majeſty of that God, into whoſe Preſence you come.

At the Church Door ſay,

O King of Heaven, forgive me all that I have ſinned againſt thee.

As ſoon as you enter the Church.

HOW dreadful is this Place! this is no other but the Houſe of God, even of that God, who is greatly to be feared in the Congregations of his Saints, and to be had in Reverence of all them that are round about him.

HOLY and Reverend is thy Name, O Lord; Glory be to thee, O God moſt High.

When you enter your Seat, ſay meekly, kneeling upon your Knees,

UNworthy am I, O God, to appear before thee: But ſince thy infinite Goodneſs doth invite us to come into thy

House, I most thankfully receive this inestimable Benefit.

And now, O Lord, I beseech thee, mercifully to pardon all my Sins, and the Sins of thy People assembling themselves in thy House: O let thy holy Spirit help our Infirmities; and so dispose our Hearts to Devotion, that our Prayers and Praises may be well-pleasing to thee, through Jesus Christ.

Then rise up, and consider the infinite Distance between God and you.

Behave yourself with all Gravity and Decency; stand or kneel, as directed by the Rubricks in the Book of Common-Prayer. How shameful is it to sit when we put up our Petitions to the Throne of Grace! An earthly King would not bear such an irreverent Behaviour: How highly displeasing then must it be in the Eyes of the King of Kings!

Avoid the Ceremony of bowing to others, after Prayers are begun. Also, gazing about takes the Mind off from the important Business it ought then to be engaged in. Whispering, and Talking, and Laughing in the Time of divine Service, are Affronts to God, and betray a Want of Reverence and Devotion in Men. Look into the Temples of the very Heathens, and you will see more devout Behaviour among those deluded Souls, than many Christians shew in the House of God. Since our Acceptance at the Throne of Grace depends in a great Measure upon our offering up our Prayers to God with a devout and attentive Mind, and an humble Posture of Body, 'tis amazing, that in many Country Churches there is no Conveniency

for Kneeling. They, whose Office obliges them to provide all Things necessary for the publick Worship of Almighty God, and who solemnly swear to do it, ought to take Notice of this. Surely they must be blind, if they see it not; and wicked, if they don't reform it.

Do you demean yourself with an awful Reverence, and pray with such Fervour of Affection, as to shew you value what you ask for. Strive to avoid all wandering Thoughts: Bewail your Weakness and manifold Infirmities, and beg of God to kindle in your Breast a Flame of true Zeal and Devotion, and in some Time you will feel the good Effects of it. Fix in your Mind an awful Sense of God's Presence, which will stir up your faint and cold Desires, and engage all the Powers of your Soul in his Service. An humble, modest Deportment of the Body will much contribute to the Attention of the Mind. Pray then on your Knees; this Posture is more likely to excite true Devotion, than if you sit, or stand up, and gaze about, which dissipates your Thoughts, hinders your own Prayers, and perhaps those of your Neighbours.

If you are cold in your Devotions, and don't serve the Lord with Alacrity and Joy.

O My God! I am full of Trouble, that I should take so little Delight in the Performance of my Duty to thee; and so soon grow weary of it, to the Hurt of my own Soul. Why am I so lifeless in doing what should be the Comfort, the Delight, and the Rejoicing of my Heart? My Soul, O Lord, is possess'd with a Spirit of

of Infirmity, it is bowed together, and can in no wiſe lift up itſelf to thee. O be thou pleaſed to cure this ſad, this miſerable Diſeaſe, to ſpirit and enliven this drowſy Heart, that it may freely mount towards thee. O make my Deſires anſwerable to my Wants, and graciouſly hear my Prayers for Chriſt his Sake.

If good Deſires are kindled in your Heart, when you pray unto, or praiſe God.

BLeſſed be thy Name, O Lord, for imprinting a lively Senſe of thy Goodneſs, and of my own Unworthineſs upon my Soul. O let my Heart be ever filled with the Senſe, and my Mouth with the Acknowledgement of thy Mercies. It is a joyful and pleaſant Thing to be thankful. O ſuffer me not, I beſeech thee, to loſe my Part in that divine Pleaſure; but grant that as I daily receive Bleſſings from thee, ſo I may daily, from an affectionate and devout Heart, offer up Thanks to thee, through Jeſus Chriſt. Thou art my God, and I will thank thee: Thou art my God, and I will praiſe thee. O my Soul bleſs the Lord, and remember all his Benefits!

Before

Before or after ſinging the Pſalms.

O Lord, as I praiſe thee with the Saints on Earth, grant that hereafter I may with the bleſſed Spirits in Heaven, laud and praiſe thy holy Name for evermore. *Amen.*

Before the Sermon.

GRant, O Lord, that by the preaching of thy holy Word, my Heart may be confirm'd more and more in the Doctrines and Truth of the Goſpel, my Mind enlighten'd, my Life amended, and thy Name for ever glorified. *Amen.*

After Sermon.

GRant, Lord, that I may be a Doer of thy Word, and not a Hearer only, deceiving my own Soul. O let not the Cares, the Riches, or the Pleaſures of the World ſteal it away; but give me Grace to bring forth Fruit unto Holineſs, and to live the Life of Grace here, that ſo I may at length attain to a Life of Glory hereafter, for Chriſt his Sake.

When Prayers are ended, kneel down and ſay.

O Lord, pardon the Wanderings and Coldneſs of theſe Petitions; ſanctify

to me this, and all the other Means of Grace, that I may live according to my Profeſſion and my Prayer, for Chriſt's Sake.

BLeſſing, and Glory, and Wiſdom, and Honour, and Power, be unto God, and to the Lamb for evermore.

When you go out of the Church, or return Home:

I Am now departed out of thy Sanctuary, depart not thou from me, O God; but let thy Bleſſing go home with me: Sanctify unto me the Words I have heard, that with *Mary* I may *ponder all thoſe Sayings in my Heart*; obſerve them in my Life; and receive the Comforts of them in my dying Hour. *Amen.*

Miſpend not this Day, but keep up a Senſe of Religion in your Houſe, that God may dwell where you dwell. I wiſh every Family had,

1. The Bible and Common-Prayer-Book.
2. The whole Duty of Man.
3. Dr. *Sherlock* of Death and Judgment.
4. The great Importance of a religious Life.
5. *Stanhope*'s *Thomas à Kempis.* Serviceable to all Chriſtians, but eſpecially it will adminiſter true Comfort to the Afflicted.
6. *Wake*'s Catechiſm. A Book that will at once enlighten your Mind, and warm your Affections.

'Tis an unpardonable Neglect, not to know the Will

Will and Pleasure of our Lord and Master Jesus Christ: Of this we are to be inform'd by the Gospel which is a Guide of the Blind, an Instructor of the Foolish, a Teacher of Babes, a Light that shines in a dark Place. Many are discouraged from reading the Scriptures, by a few obscure Passages to be met with therein; by Things hard to be understood, which hinder these Books from being so instructive as might be expected. But this happens when weak, injudicious People perplex themselves with reading the abstruse Parts of the Bible; such as are the Prophecies of *Daniel*, *Ezekiel*, and the *Revelations*; which give little Help to the Ignorant, and such as have *Need of Milk, and not of strong Meat.* Some other Points, 'tis must be own'd, are above our weak Capacities to comprehend; as the Perfections of God, his Providence, the Nature of our own Souls, *&c.* Yet these Parts are useful to humble aspiring Men; to teach them to adore these Depths of divine Wisdom; and to excite their Industry, to search out divine Truths. If People of mean Capacities want to have the Difficulties they meet with in Scripture explain'd, let them resort to those Teachers whom God hath placed over them. If with Humbleness of Mind we will observe the following Directions, great Advantage may be expected from them.

1. Begin with the Gospels, which are plain and easy, and abound with heavenly Doctrine.

2. The 5th, 6th and 7th Chapters of St. *Matt.* contain the Substance of Christianity; and every private Person ought to read and meditate on them, till he has copied them into his own Life and Conversation.

3. Enrich your Mind with the Epistles, which are a fuller Explication of several Articles of the Christian Faith, which were but summarily deliver'd by our Saviour. They give particular Commands for discharging the Duties relating to all Sorts and Conditions of Life; those of Princes and Subjects;

Pastors

Paſtors and People; of Huſbands and Wives; of Parents and Children; of Maſters, and Servants.

4. Read over often, and get by Heart as much as poſſibly you can, of the Book of *Pſalms*. Theſe will raiſe in your Souls humble and devout Affections; as containing the moſt affectionate Prayers, Interceſſions, and exalted Strains of Praiſe and Thankſgiving, and will teach People Submiſſion to God's Will, in all Conditions of Life. And never did any Writings come up to the Loftineſs of the *Pſalms*; all of them out-do the utmoſt Stretch of human Skill and Invention.

5. Read the Book of *Eccleſiaſtes*, which will inſtruct you to deſpiſe the World, and all it's Vanities. *Job* will teach you Patience and Reſignation to the Will of God. When did Majeſty ſhine forth in more Splendor, than in the Deſcriptions of the divine Power? *Chap.* xxxviii; xxxix, xl.

6. Proceed to the Books of *Moſes*, *Joſhua*, *Judges*, and *Ezra*. The Song of *Moſes*, *Exodus* xv. of *Deborah*, *Judges* the vth; of *Hannah*, 1 *Sam.* ii. Never did any human Author come up to thoſe lofty, grand, and lively Paſſages of Scripture, which I could gladly tranſcribe, but will only point them out as they ſtand in our Bibles. *Deut.* xxxii. 1. *Give Ear, O ye Heavens*, &c. 2 *Sam.* vii. 18. 1 *Kings* viii. 22. 1 *Kings* ix. 3. 1 *Chron.* xxix. 11. *Iſaiah* i. 38. and 53. Where does Sorrow flow forth in ſuch tender Strains, as in the *Lamentations* of *Jeremiah*? He ſeems to breathe only in Sighs, and ſpeak in Groans. What can be compared to the Propheſy of *Nahum*, when he foretels the Downfal of proud *Nineveh*; or to *Daniel*'s denouncing the divine Vengeance againſt *Belſhazzar*? Theſe Paſſages of ſacred Writ out-do the moſt ſublime Originals of Heathen Antiquity. The Souls of theſe Authors were touched with a heavenly Flame: how much better were it to fill Childrens Minds with ſuch noble Subjects, which might redound to the Glory of God, and the Good of their Souls, than

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to corrupt their innocent Minds with the profa
Uſe of unchaſte Writings? Our modern Wits thi
every Thing in Scripture ſo mean and flat, as not
be worth their Reading: but all who have a Ta
for Learning, find there ſuch a lofty Eloquence,
is above the Rules of human Art. For theſe inſpir
Writers have a grave and manly Majeſty, Clearn
and Beauty: They have no unnatural Rants,
high ſwelling Words; but an amiable, great, a
noble Simplicity of Language reigns in them. This
more entertaining both to the Learned and Pious, th
the moſt beautiful Paſſages of Heathen Orators a
Poets. The Wiſe of all Ages have ever been of t
Opinion, and will be ſo: And none ſpeak ill of t
Bible, but Scorners and debauched Sinners, who
condemn'd by its Precepts, and whoſe Threatnin
terrify their Conſcience. 'Tis a ſad Thought, inde
it is, that many daring Wretches uſe their Tongu
and Pens againſt this Book, indited by the Holy Gho
But do you, O pious Chriſtian, dread to deſpiſe t
Word of God, by which you ſhall infallibly be judg
at the laſt Day. Who can ſufficiently lament, th
ſo many pernicious Books appear in the World, whi
put fair Colours on the worſt of Crimes? The Rea
ing of them may fix ſuch Errors in the Mind, whi
cannot without great Difficulty be rooted out.

What Miſchiefs have been done by young People
delighting in Romances and Plays, and wanton Song
which generally fill the Head with rambling and u
chaſte Thoughts? There may be in theſe Boo
ſome entertaining Wit: But this ſerves only to gu
over the Poiſon and Danger of them; therefo
away with them, look not into them; and, I aſſ
you, this will contribute much to ſecure your V
tue. Pious Books will turn your Heart from t
Love of ſenſual Deſires, and raiſe the Minds
young People up to the Contemplation of more no
and more excellent Objects; and enable them to lo
do

wn with a generous Diſdain upon ſinful Pleaſures, d mean Purſuits.

That hearing Sermons may turn to your Advan-e, hear with an honeſt Simplicity of Heart, beg-g the Aſſiſtance of the Holy Spirit. How can you careleſs or ſleepy, when Matters of the laſt Im-rtance are laid before you? What can rouze you up, Things relating to your eternal Happineſs or Mi-y can't prevail on you to liſten to them with an ntentive Mind? 'Tis not enough, that you hear and member, and are affected with a good Diſcourſe; e main Point is, to put in Practice the Inſtructions u have heard: The Pleaſures of the World are apt blot out the good Impreſſions made upon your ind; the Cares of Life will choak the Word; erefore at all Times, eſpecially on the Lord's Day, iouſly reflect upon the uſeful Truths which have en delivered; let them excite your Diligence, to ain the Virtues recommended, and avoid the Vices t obſtruct your Salvation.

That you may gain Time for Reading, Meditation, d be at the public Aſſemblies before Prayers begin, u muſt riſe early. Too many lie long in Bed, and e themſelves up to carnal Eaſe and Reſt; yet on eek-days can ſtir abroad early to purſue their rldly Affairs. If you are Maſter of a Family, think *Joſhua*'s Reſolution, *As for me and my Houſe, we ll ſerve the Lord*, Joſh. xxiv. 15. Go with your mily to the Evening Service, and go with the ſame ly Deſire as in the Morning. Think not half a ay enough for God and your Soul. If God has alt bountifully with you, let the Poor, the Maim'd, e Halt, and the Blind, rejoice with you. When u relieve their Bodies, give ſome Inſtruction to eir Souls, which will make the Charity far greater. herefore, inſtruct the Ignorant, draw Sinners to epentance, comfort the Afflicted, and watch every favourable

favourable Opportunity to rebuke and reprove all [t]
as are wicked and ſcandalous in their Ways.

Suffer not your Family to periſh thro' your N[e]
lect; but by your Care, Example, prudent Cou[n]
and Reproof, keep yourſelf and them from the P[o]
lutions of the Age. How is it that Men are u[n]
Oppreſſors; that we hear of ſo many Theſts
Robberies, Perjuries, and Murders? Why have
ſo many corrupt Adminiſtrators of Juſtice, unnat[u]
Parents, diſobedient Children, ill Maſters, faithl[ess]
idle, and impudent Servants? Trace it to the Or[i]
nal, and it will be found, that the Want of a
Obſervation of the Sabbath-day is the chief Cauſe
all thoſe Miſchiefs.

All Praiſe be to God, who, in a debauch'd A[ge]
hath put it into the Hearts of many worthy Per[ſons]
to train up poor Youth in the Fear of God; t[he]
only Way of putting a Stop to the Propagation of
and Wickedneſs in the World.

Thanks be given to the pious Benefactors, a[nd]
to all who labour in this excellent Work; to th[em]
Honour be it ſpoken, without Diminution of t[heir]
Royal Dignity, they ſhall all ſhare in that glori[ous]
Title of, being *Defenders of the Faith.*

A Prayer to be uſed by Parents, Maſters of Families, or Guardians.

O Almighty God, merciful and gracious, take into thy Protection t[he]
Children committed to my Charge, [*nam[e]*
Relations, Orphans, &c.]; be pleaſed t[o]
give them healthful Bodies, an unde[r]
ſtanding Heart, a teachable Temper, an
an obedient Will, that they may be th[y]
Servant

rvants, and thy Children all their Days. hou knoweſt, O Lord, how weak and conſiderate young People are; how vio- nt their Paſſions, and how eaſy to be ſe- ced! I therefore moſt earneſtly implore y Bleſſing upon my Endeavours to bring em up in the Nurture and Admonition the Lord. And do thou, O God of all ace, ſeaſon their Minds with a Senſe Religion, that they may be Examples Virtue, by a ſober, humble, and de- ut Behaviour and Converſation; that ſo ey may paſs through all the Dangers and mptations of this Life, and be Coheirs th Jeſus in the Glories of the next.

Conſider that all Children are by Nature wild, and ne to Evil, and therefore muſt be brought under cipline betimes. Ground, you know, uncultiva- will produce nothing but rank Weeds. *'Tis ppier*, ſays *Plato*, *not to be born, than to be unbred.* nd becauſe Errors, indulged at the firſt, are hard be corrected, uſe all Endeavours to prevent ill ſtoms, and implant ſuch Virtues in the Breaſts of ur Children, that they may prove a Comfort to ir Friends, and an Ornament to their Country. hat is ſo pleaſing in the Eyes of God, as to ſee ng Perſons form'd thus early to Virtue and nour?

ome know, by woful Experience, the Troubles Vexations that uninſtructed Daughters bring in- amilies: Many of whom, by their petulent Hu- urs, by Impatience, Bitterneſs, and Clamour, have rely alienated from them the Affections of their bands; who being vex'd by their unquiet Tem-

pers

pers, have ſought to drown their Cares in excef
Drinking; or to look for Good-nature abroad, wh
they could not find it at home. When the Paſſions r
with an abſolute Sway, and are not ſubdued by Re
gion, how can Peace be expected? Every little Thi
will make the Untaught fly out into Anger and Ra
diſturbing their own Peace, and that of all arou
them. Youth at firſt may, like tender Oſiers,
eaſily faſhioned: and if Notions of Virtue and H
nour are inſtilled into them in the Spring of Li
they will ſcarce ever wear out with Age. For tho'
World, the Fleſh, and the Devil, with their allur
Offers, may, for a Time, choak the good Seed,
when Years and ſober Thoughts bring the Perſon
himſelf again, the good Seed early ſown will ſpri
up again, and being watered with the Dew of Go
heavenly Bleſſing, bring forth Fruit in Amendm
of Life. Loſe not therefore the firſt ſeven or ei
Years. God declares, that he is pleaſed with
Prime of our Affections, with the Obedience of
earlieſt Years, and with the Firſt Fruits of the So
If youthful Days are neglected, nothing but Diſob
dience and Trouble can be expected; and to ha
Vexations grow out of our own Bowels, and co
from thoſe whom God, and Nature, and Gratitu
have ordain'd for our Comfort, will be an unſpea
able Grief; and what is worſe, God will require th
Blood at their wicked Parents Hands. 'Tis therefo
our moſt important Concern, early to ſhape and m
nage well their tender pliable Minds. This is the m
proper Seaſon to bend their Minds to Virtue and R
ligion. What Cruelty is it to let ſuch Habits be form
in youthful Minds, as muſt be unlearnt? If Pare
or Guardians wont uſe their beſt Endeavours
make their Children good, they muſt not expect, wh
they are advanc'd in Years, they ſhall prove any Thi
but bad Men. Some ſay, let Children indulge their F
lies; be idle, fooliſh, and vain! When they are ti

h Vice, they will naturally chuſe Virtue. O ſilly viſers! if they have never been taught what Diſ-tion is, how ſhall they make a diſcreet Choice? der, if poſſible, the fooliſh Blandiſhments of rſes, the Flatteries of Servants, and their obſcene indecent Words; and inſtead of letting them be-ne a Prey to ſuch bad Adviſers, do you keep them er your own Eye and Care, and inſtruct them in whole *Compaſs of their Duty to God, their Neigh-r, and themſelves.* If they are well taught this ly, they will know how to behave themſelves r after. Let them firſt be inform'd, that there is God; that we are his *Creatures*; that our Preſer-ion, and all the Bleſſings we enjoy, are from him; t we poor worthleſs Dependants muſt pray to for what we want, and thank him for all we ive. Inform them farther, that there is a Life r Death, where the Good ſhall be happy, and the icked miſerable to all Eternity. Form their Minds Religion and Virtue, by teaching them Modeſty, cerity, and Tender-heartedneſs.

Firſt, Modeſty. This is a great Preſervative inſt Sin and Vice. If the Child is ſuffered to grow d, and bear no Reſtraint, and the Fear of Shame one, what ſhall hold him from running into Ex-s, and *committing Sin with Greedineſs.*

Secondly, Sincerity. This is the Life and Soul of other Graces, and will be hereafter the Ornament their Lives, and make them acceptable both to d and Man.

Thirdly, Tenderneſs. Their own Bowels will mpt them to this Virtue, and incline them to be iful and tender-hearted. In order to teach your ildren a ſoft and humane Diſpoſition, keep them m Sights of Cruelty; reprove them if they torture dumb Creature for Sport; for this will harden ir Hearts, and make them leſs apt to compaſſionate Wants of the Diſtreſs'd.

We

We find Children apt to treat Birds, Butterflies and other Creatures which fall into their Hands, with Cruelty. Therefore watch them narrowly in this Respect, and if you see them inclined to any such Temper, they must be chid, and taught a contrary Behaviour: For the Custom of tormenting and killing dumb Creatures will not be apt to teach them to be very compassionate to their own Kind. Especially train up your Children to keep their Passions in Subjection; for Anger drives them to Quarrels, and may perhaps, even to Murder; an over-eager Desire will prompt them to be covetous, to cheat and steal; and Fear makes them rather offend God, than disoblige a great Man. If these irregular Passions are let alone in Children, they will in Time get an absolute Ascendant over them; and a Soul under their Dominion will be stormy and contentious, froward and cruel, full of Spite and Rancour. When Children eagerly crave what is pleasant, 'tis not prudent always to gratify them; let them sometimes be disappointed, and learn to submit their Wills to the better Judgment of their Guardians. While you teach them the Government of the Tongue, take all due Care to render a *Lye and Breach of Faith* as the most detestable and odious Vice. Keep them, if possible, from hearing lewd Words, and profane Talk: from Oaths and Imprecations. 'Tis a dangerous Thing to let any bad Qualities take Root in Children. You will consider, whether Intemperance in Meat and Drink be not the Fuel of inordinate Appetites. And to conclude this Point, let them learn to be true and just in all their Dealings, and not suffered, even in Play, to cheat and over-reach, lest, when they become Men, they should put in Practice the same Tricks. The Reason we now have so much Wickedness and Injustice in the World is, because good Principles were not instilled into Children. The great and singular Blessings which accompany a virtuous Edu-

cation

cation, cannot but recommend it to all Parents. For what more noble and more valuable Ornaments can they desire for their Children, than that they be meek and humble, pure and chaste, modest and gentle, patient and charitable, merciful and compassionate? 'Tis in these Virtues and Graces, that the Perfection of our Nature consists. But by all Means let Parents and Guardians be careful above all Things to set before their Children a good Example. This would be a very powerful Means to engage their Little Ones to tread in their Steps, for Children are observed to be fond of imitating their Parents in their Behaviour and Manners.

The Child's Prayer for his Parents, or Guardians.

O Merciful Redeemer, who didst take little Children up in thy Arms, lay thy Hands upon them and bless them, look graciously upon me, who am one of thy Children, make me dutiful to my Parents and kind Instructors; bless their godly Admonitions, and cause them to sink so deep into my Mind, that I may be Proof against all Allurements to Sin unto my Life's End. O let the holy Angels guard and defend me, thy holy Spirit guide and sanctify me, that as I grow in Years, I may grow in Wisdom and Goodness, to the Comfort of my Friends, the Honour and Glory of thee my God, and to my own Happiness here and for ever, thro' Jesus Christ. *Amen.*

Though we are on this Day reſtrain'd from doing our own Works, yet ſome Employment is allowable. Works of Neceſſity, of Piety and Charity, of viſiting the Sick, of reconciling Differences, and relieving the Poor, are ſuitable Employments for this Holy Day.

As you began the Day piouſly, ſo end it by Reading at Evening Prayer.

That by keeping holy the Sabbath or Lord's Day in this Life, you may hereafter with Saints and Angels celebrate an eternal Sabbath of Praiſe and Joy in Heaven; which God grant for Jeſus Chriſt his Sake. *Amen.*

Meditations upon ſome of the GREAT FESTIVALS *of our Church.*

MEDITATION.

NEITHER the manifold Affairs of this Life, nor our Intereſt in the good Things of it, ſhould ſo far engross our Thoughts as to make us neglect the happy Opportunities of working out our own Salvation; nor the Love of Pleaſure entice us to waſte theſe bleſſed Days ſacred to Piety and Devotion, in ſenſual Enjoyments; but our rejoicing muſt be with Temperance and Sobriety. If we caſt our Eyes abroad, at theſe holy Seaſons we may ſee every where Scenes of Ple-

ſu

ſure and Effeminacy, of Luxury and Wantonneſs, of Rioting and Drunkenneſs, and all the other Vices which make Mens Practices irregular, and tend to Debauchery and a general Diſſoluteneſs of Manners. By converſing and complying with the bad Cuſtoms of the World, the Mind and Morals of Men are poiſon'd by Degrees.

Now to avoid this, we ſhall do well to conſecrate theſe holy Seaſons to Religion, to attend the publick Worſhip with humble Thoughts, compoſed Behaviour, and a thankful Heart; to commemorate the Myſtery of our Redemption with exalted Thoughts of God's wonderful Goodneſs to the Sons of Men: to keep ſtedfaſt in the Belief of thoſe heavenly Truths which the Scriptures reveal, and undaunted in the Profeſſion of our moſt holy Faith: ſo devoutly to ſpend our Time at theſe holy Feſtivals, in meditating upon the Wonders of Divine Love commemorated on them, and diligently practiſing the Doctrines then taught; that being *faithful unto Death*, we may at *laſt receive a Crown of Life*, *through Jeſus Chriſt our Lord.* Amen.

The PRAYER.

ALL Praiſe and Glory be to thee, O God, who haſt graciouſly beſtowed upon me many Bleſſings, ſpiritual as well as temporal, relating both to this Life and a better.

I adore and praiſe thee, O Lamb of God, who by thy precious Bloodſhedding haſt reſcued me from the Slavery of Sin and the Dominion of the Devil.

All Honour and Thankſgiving be unto thee, O bleſſed Spirit, for thoſe extraordinary Gifts beſtowed on the Apoſtles whereby they were enabled to work Miracles, and for thoſe ordinary Gifts of thine, whereby all devout Chriſtians have in all Ages been enabled to work out their Salvation: Grant that I, being enlightened and animated at the Celebration of theſe Wonders of thy Love, may conſtantly attend the Publick Worſhip, and devoutly keep and celebrate theſe high Solemnities here below, that hereafter I may join with the bleſſed Spirits in the new *Jeruſalem*, and with them ſay, 'Bleſſing and Ho-'nour, Wiſdom and Power, be to him 'that ſits upon the Throne, and to the 'Lamb for all Eternity. *Amen.*

As Praiſe is due to God for all his Mercies, ſo ought

ought he, in a more especial Manner, to receive your Homage and Adoration when you commemorate the Mercies vouchsafed on the great Festivals; as our Saviour's *Incarnation*, *Resurrection*, *Ascension*, *and sending of the holy Ghost*. For, think how many Generations of Men have lived and died without the Knowledge of these uncommon and distinguished Favours: They are left in Ignorance, but you are made wise unto Salvation. God, rich in Mercy, hath revealed unto you the Gospel of his dear Son, and given you all possible Proof of his Loving-Kindness.

And now what a base and shameful Ingratitude will it be in you to forget the Blessings these auspicious Days bring to your Remembrance?

But, alas! we see (and we grieve to see) that these holy Seasons, designed for better Purposes, are unhappily made the Instruments of Vice and Extravagance. We see, to the Disgrace of our holy Religion, that they are for the most Part spent in Luxury and Excess.

Some bold Talkers, in this loose Age, exalt their Voices against the Observance of these Days; others treat the solemn Offices prepared by the Church for those Festivals, with Sport and Laughter. A third Sort ridicule the great Doctrines of Christianity, such as our Saviour's *Incarnation*, *Death*, *Resurrection* and *Ascension*, which, in the Opinion of all wise and good Men, command Respect and Veneration: But tho' these *Philistines* have sworn together against the Lord and his Church, I trust in God they fight in vain. 'Tis the Part of every faithful Christian, as much as in him lies, to obviate this spreading Mischief: Do you, therefore, beg of God Almighty to preserve in your Mind a lively Sense of the Mercy you are call'd upon by the Church to commemorate. Think on the great Mysteries of your Redemption, and your Heart will be truly thankful. Let not Covetousness, or Pleasure, so take up your Thoughts, as to hinder

you from working out your own Salvation. Resort to the House of God with devout Behaviour; and forget not to approach the Altar with heavenly Affections. Bring to your Lord the Sacrifice of Praise; bring Hymns of Glory to his awful Name. How can you think on your Lord's miraculous Incarnation; on his painful Crucifixion, his Resurrection, his triumphant Ascension into Heaven, and his sending down the Holy Spirit upon Earth, without Transports of Wonder and Love? Improve these holy Seasons to the Advantage of your Soul; be watchful against all Temptations, and moderate in your lawful Enjoyments, that you be not ensnared thereby: Then will you be sanctified here, and received up into Glory hereafter. That you may not forget these Wonders of divine Love exhibited to you at these holy Seasons, the following Collects may be of Use.

On CHRISTMAS-DAY.

O Holy, and ever blessed Jesus, who being the eternal Son of God, and most high in the Glory of the Father, didst vouchsafe to take our Nature upon thee, and as at this Time to be born of a pure Virgin; O thou, who didst come into the World to heal the broken-hearted, to help the Miserable, and to save that which was lost; to deliver us from the eternal Miseries of Hell, and make us Partakers of the Inheritance, with the Saints in Light: Give me Grace, with all Admiration, Reverence and Thankfulness ever to receive and ponder this great Mystery

ſtery of Godlineſs in my Heart. O welcome News, that Chriſt Jeſus came into the World to ſave Sinners! Quicken me, Lord, that I alſo may duly expreſs that Thankfulneſs and Delight which my Soul ought to feel on this moſt affecting Occaſion; that I may comply with the gracious Deſigns of thy Mercy to do me good. Keep me, O God, at all Times, more eſpecially during this Seaſon, from abuſing the good Things which thy Bounty has furniſhed me withal for the Refreſhment of my Body; and from falling into Gluttony or Drunkenneſs, as the Manner of ſome is.

O work in my Heart, ſuch a lively Senſe of the many and great Bleſſings which this Seaſon brings to my Remembrance; that adoring and believing in thee, as my only Lord and Saviour, imitating thy holy Example, obeying thy holy Commands, I may be ſav'd through thy Merits, and at laſt reign with thee, who art God bleſſed for ever, World without End.

On Good-Friday.

I Come before thee, O Lord, in the loweſt Proſtrations of Soul and Body, with Eyes Full of Tears, and a Heart full of

Grief and Sorrow for thoſe Sins of mine, which crucified the Son of God afreſh and put him to open Shame. When I look on my Saviour, and then on myſelf, I am aſtoniſhed at the Wonders of his Love, which ſurpaſſes the Thoughts of Men and Angels.

The Scriptures declare that in *Adam* all died; and that by the Offence of one, Judgment came upon all Men to Condemnation. But my Conſolation is, that my Saviour ſhed his precious Blood for me, that I might not ſuffer the Pains of eternal Death; but be advanced to Honour, Glory, and Immortality with him.

Henceforth I deſire not to live, but unto Chriſt who died for me. Aſſiſt me, O bleſſed Spirit, to purify myſelf, and to tread in the Steps of this humble, meek, and patient Sufferer. Keep in me ſuch a lively Senſe of my Saviour's Agony and bloody Sweat, that I may bitterly hate Sin, the Cauſe of his Torments; and teach me the Value of my immortal Soul, for which he became *obedient unto Death, even the Death of the Croſs.* Confirm my Courage in the Chriſtian Warfare, that as a good Soldier I may fight manfully under the Banner of my crucified Saviour, that nothing either in Life or Death may

ever

ever ſeparate me from the Love of my glorious Redeemer; who, with the Father and the Holy Spirit, liveth and reigneth one God, bleſſed for ever.

At EASTER.

WElcome, bleſſed Day, wherein my Saviour aroſe from the Dead, and chaſed away the Clouds of Fear. My glorious Redeemer hath triumphed over the Powers of Darkneſs, and conquered Hell and the Grave. He is riſen, and hath ſhewn that he is able to ſave himſelf, and to ſave to the uttermoſt all that come unto God through him. By his Death he hath deſtroyed Death; and by his riſing to Life again, hath reſtored Man to everlaſting Life. Sing then, O my Soul, unto the Lord a Pſalm of Joy: Sing with a chearful Voice and thankful Heart. Now may every penitent Sinner *be of good Comfort.* Tell abroad this Soul-reviving Truth, *The Lord of Life is riſen again.* O bleſſed Redeemer, make me to riſe from the Death of Sin unto the Life of Righteouſneſs, that I may ſpend the Remainder of my Days to ſecure that everlaſting Happineſs which thou haſt purchaſed for me. Thy Reſurrection ſpeaks Comfort to me

under all, even my bittereſt Sorrows. Tho' I mourn, and am afflicted here, yet the Tears I ſhed for my Sins ſhall be turned into Joy; *and that Joy no one ſhall take from me:* Tho' my Body be crumbled into Duſt, or devoured by the Fiſh of the Sea, yet ſhall I live, and with theſe very Eyes ſee my Redeemer, and enjoy him whom my Soul has loved, and be united to my glorious Head for ever and ever.

On Aſcenſion-Day.

O King of Glory, who art exalted far above all Principalities and Powers, and enthroned in thy heavenly Kingdom, where Saints and Angels, and all the Hoſt of Heaven, do admire and adore thee; look down from on high on me thy humble Servant here below. O make me feel the Power of thy Grace, and the bleſſed Influences of the Holy Spirit lifting up my Mind and Deſires from fleeting earthly Enjoyments, to the ſolid laſting Glories above. Wherefore, O my Heart, wilt thou be groveling on the Earth, ſeeing thy glorified Jeſus is aſcended into Heaven? From this Time I will lift up my languiſhing Head towards thee, O Saviour of loſt Sinners, and reach at the Glories of Hea-

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ven. My Knees ſhall bow at thy exalted Name; my Tongue ſhall confeſs thy Glory; and thou ſhalt be the daily Entertainment of my moſt ſerious Thoughts.

Lord grant, that after I have dwelt above in Heart and Spirit, I may at laſt aſcend, whither my Saviour Chriſt is gone before, and be for ever with the Lord; there, together with the whole Church triumphant, to ſee and admire, to love and praiſe thee, O bleſſed God, World without End. *Amen.*

On Whitſunday, or the Coming of the Holy Ghoſt.

ALL Glory be to thee, O Lord, who didſt ſend down at this Time the Holy Ghoſt from Heaven, in the Likeneſs of fiery Tongues, lighting upon the Apoſtles, and didſt produce in them glorious Effects, turning their Ignorance into Learning, their Fear into Courage, their Weakneſs into Strength, and their Sorrow into Joy; and notwithſtanding all the Devices of Satan, haſt cauſed the Goſpel to be preached unto all Nations. Had I the Tongue of Men and Angels, had I that miraculous Gift which deſcended upon the Apoſtles, and made them declare thy

wonderful Works in every Language, ſtill my Praiſes would be infinitely leſs than thy infinite Perfections require. O heavenly, ſweet, divine Comforter, enter into my Soul, and dwell there; that it may appear by my Converſation and Courſe of Life, that thy Grace doth rule in my Heart, and abide with me. But, woe is me! thou wilt not enter into a Soul polluted with Sin; nor ſtay in a Breaſt which harbours any Iniquity. But, O adorable Spirit, who cleanſeſt the Thoughts of the Heart, forgive me (I humbly entreat thee) if at any Time I have reſiſted thy bleſſed Inſpirations, and quench'd the holy Flames thou haſt ever kindled in my Breaſt; and ſo purify my Heart with thy celeſtial Grace, ſo burn up in me all the Droſs of Sin, mortifying and killing all Vices in me, that I may be fit to receive and entertain thee as Guide and Comforter. Then ſhall I know and love thee, and conſtantly do the Things that are right, and ſo walking by the Influences of thy Grace here, I ſhall be fitted for thy Glory hereafter.

Another to the ſame Effect.

O Eternal God! who didſt beſtow upon thy Apoſtles many excellent Gifts, and

and at this Time didſt teach the Hearts of thy faithful People, by the ſending to them the Light of thy Holy Spirit; grant me by the ſame Spirit to have a right Judgment in all Things, and evermore to rejoice in his holy Comfort, through the Merits of Chriſt Jeſus my Saviour. O bleſſed Spirit, I bluſh and am confounded at my great Perverſeneſs and Folly; for thou haſt oft times filled my Heart with holy Thoughts and Reſolutions which have continued with me a few Hours: but alas! many whole Days being ſpent in Idleneſs, Vanity and Sin, I have cauſed thy Grace to depart from me; but return, O heavenly Comforter, with thy purifying influences; renew a right Spirit within me, and fix this unſteady Piety into a regular and conſtant Courſe of Virtue and Holineſs. And if my inconſtant Heart ſhould ever turn aſide to the Paths of Death, O ſend thy Grace to check my deſperate ſpeed; ſhew me the dreadful State of impenitent Sinners: ſtrike my regardleſs ſoul with Terror and Amazement, and ſet before my Eyes the beauteous Proſpect of a pious Life. O bleſſed Spirit, our only Comforter under all our Sorrows, be ever at Help to me in the Time of Trouble; ſubdue my rebellious Affections, and

ſanctify

ſanctify all the Faculties of my Soul. Have Mercy on me, O adorable Holy Ghoſt, govern my Life with thy holy Rules, then my Joy in thee ſhall afford me greater Delight than all the Pleaſures in the World. To Thee, O Holy Spirit, with the Father, and my dear Saviour, be all Honour and Glory in all Churches of the Saints, from this Time forth and for evermore. *Amen, Amen.*

SAINTS DAYS.

MEDITATION.

HOW ſhould I bleſs and praiſe God who has inſtructed his holy Church with the heavenly Doctrine of the Apoſtles, and has not abandoned me to the dim Light of my own Reaſon, but in the holy Scriptures has graciouſly reveale whatever is neceſſary for me to believe and practiſe in order to my eternal Salvation Lord, grant I may with Diligence appl myſelf to the reading of thoſe ſacred Volumes. Give me Grace to commemorate with all Thankfulneſs, the Heroic Piet of the Saints, who ſerved the Lord i Hunger and Thirſt, on Racks, and in Tor tures, and who encounter'd Death witho

Fear; I rejoice in the Happineſs they are advanced to. But what ſhall I do, that I may partake with them of the Heavenly Kingdom? How ſhall I, poor Duſt and Aſhes, and laden with the Burden of my Sins; how ſhall I hope to be numbered with the Saints in Glory everlaſting! And yet not deſpair, O my Soul, for thouſands now in Bliſs and Glory, had once the ſame Difficulties to maſter that we have. They lived in the ſame Valley of Tears, and were ſet to ſtrive with the ſame unruly Paſſions; now the ſame gracious God that enabled them to overcome, will ſtrengthen us in like Manner. Therefore love your own Intereſt, which is no hard Command; obey your Maker's Voice: Love entirely your dear Redeemer, and the Grace of God will work all good Works in you.

The PRAYER.

DITY, O Lord, and cure the Blindneſs of thy Creatures, who live below in the Dark, ſtill ſeeking Reſt, but finding none until they ſeek it in thee. O take away that Veil that blinds our Eyes, and let us ſee that there's a better World than this; a happier People than thoſe we know. For, how glorious is the Kingdom

of

of Heaven, where our Lord reigns in the Midſt of his Saints! Look up, my Soul, and ſee a glorious Place, incomparably beyond the Courts of Kings: O may I tread in the Steps of all thoſe that are departed hence in the Faith and Fear of God. May I learn of them to be humble and meek, to ſubmit like them to the Will of Heaven; to govern my Senſes by the Rules of Reaſon, and my Reaſon by the Dictates of Religion. Through the Grace of God, I hope one Day to dwell above; mean while I'll join my Voice with your Hymns, and ſay, 'Salvation 'to our God, who ſits on the Throne, 'and to the Lamb that redeem'd us with 'his Blood.' *Hallelujah. Amen.*

It is recorded of the bleſſed Apoſtles of our Lord, that they hazarded their Lives among barbarous Nations, rejected the Flatteries of the World, and fought the good Fight of Faith, before they were called from their painful Labours on Earth, to a bliſsful Reſt in Heaven. Rejoice that you have ſo many Examples of good Men ſet before your Eyes, who loved their Lord and Maſter Jeſus Chriſt, more than all the Friendſhip of the World, nay, than their own Lives. Thrice happy you, if in a right Manner you celebrate their Feſtivals, and follow their bleſſed Steps in virtuous and godly Living: Then ſhall you alſo come to thoſe unſpeakable Glories which they now enjoy, and which are prepared for all, who, like them, unfeignedly love God: And what hinders but you may attain the ſame Happineſs? They who now reign in Heaven, once, like you, lived in the Valley

Valley of Tears, and ſtrove with the ſame Temptations. Be a Follower of them, as they were of Chriſt; be couragous in the Profeſſion of the Truths of the Goſpel; be content to paſs through Honour and Diſhonour, through evil Report as well as good Report, for Righteouneſs Sake, and you ſhall reſt with them. For you profeſs the ſame Religion with theſe Saints; you partake of the ſame holy Sacraments; you are bred in the ſame Apoſtolick Faith; you are redeem'd with the ſame ineſtimable Price; God, who enabled them to overcome, will alſo ſtrengthen you. God, who knew their Doubts and Fears, will guide you through all Dangers, as he did his faithful Servants of old: If you perſevere to the End, your Soul ſhall depart in Peace, and go up to reſt well in Heaven, where you, with the Choir of Angels and glorified Saints, ſhall for ever ſing the Mercies of the Lord. The Church of God hath prepared her ſolemn Offices for each Saint's Day. Mr. *Nelſon*'s Companion for the Feſtivals and Faſts of the Church of *England*, and Dr. *Stanhope* on the Epiſtles and Goſpels, will give you a ſenſible Pleaſure and Delight, if you read them. I ſhall only add a Collect for ſuch as are obliged to work or labour on Holidays, and cannot reſort to the Publick Aſſemblies of the Saints.

Collect on any Saint's Day.

BLeſſing, Honour, Glory, and Praiſe, be to thee, O Father of Mercies, for having raiſed up holy Men of God, as Inſtruments to convey the Light of the glorious Goſpel of Jeſus Chriſt unto the World, and overcome the Kingdom of Darkneſs: Eſpecially I praiſe thy Name for

for thoſe eminent Graces and Virtue
which ſhone forth in the Saint we th
Day commemorate, [*name him*] who de
parted this Life with the Seal of Faith
and now reigns in Bliſs and Glory.
likewiſe praiſe thee for all other thy Ser
vants, [*here think on any virtuous Relati
or Friend*] who departed this Life in th
Faith and Fear. Behold with Pity, Lor
the Dangers to which the Frailty of o
Nature is perpetually expoſed; grant th
the Examples of thy Saints may quicke
me to follow them, as they did Chri
that I may with a glad and willing Mi
imitate their Humility, Self-denial, Co
rage in owning the Truth; that I ma
leave an Example of Duty and Obedien
to thoſe that come after me; ſo that
the laſt, with the Saints that are go
before, I may ſing eternal Hallelujahs
the Honour of thy Mercy, through Je
Chriſt my Saviour. *Amen.*

FAST-DAY.

FASTING, a Duty always obſerv'd by h
Men of old, was uſed as a Means to expreſs S
row for Sin, and to bring the Mind into a fit D
poſition for conſidering any thing of great Mom
and Importance. Publick Faſts are enjoined by A
thority, to which you are commanded to pay Obe
dience. On ſuch Days of Humiliation, you are
mo

ourn for national Calamities, occaſioned by publick
ins, and pray for a Removal of them. On private
aſts you are to confeſs your own Sins, to humble
ur Soul, and admire the Riches of the divine Grace
d Mercy, which hath ſpared you ſo long: You are
accuſe, judge, and condemn yourſelf, that you be
t judged of the Lord. *David*, we read, chaſtned
s Soul with *Faſting*; and St. *Paul* kept his body un-
r by *Faſting*. Some of the primitive Chriſtians ab-
ined from Wine and Fleſh, eating uſually Herbs,
Pulſe, with Bread. But the Cuſtom of Faſting in
eſe Days, is not ſo rigorous. If through bodily In-
poſition, we cannot abſtain altogether, at leaſt we
ght to eat ſparingly on Days of Faſting or Abſti-
nce, and not gratify the Palate by any luxurious
inties; for to feed the Body high, is to teach the
ul to rebel againſt God. If Age and Infirmities
ke Faſting prejudicial to your Health, and hinder
her than promote your Devotion; then you may
your Liberty; only uſe not your Chriſtian Liberty
gratify the Fleſh. To faſt, in a good Senſe, is to
always regularly and ſoberly, denying yourſelf
vain and ſinful Pleaſures of the World, and daily
rtifying your fleſhly Luſts. However, you are to
a proper Regard to the Faſts of the Church, and
all publick Faſts enjoined by Authority. On theſe
ys you are to humble your Souls before God, re-
t to the public Worſhip, and give yourſelves
to Prayer, penitential Devotions, and reading of
Holy Scriptures. Think and meditate on the
ſpeakable Goodneſs of God, on the gracious Pro-
es of the Goſpel, and the free Offers of Mercy to
penitent Sinners; on the bitter Death and Paſ-
n of the Son of God, for you, a miſerable Sinner.
mble and abaſe your Soul, conſidering how un-
thy you are of ſo great a Benefit; caſting your
es down to the Ground, ſay often, *God be mer-
l to me a Sinner*. In caſe of hard Labour and
Sickneſs,

Sickneſs, Allowance, I ſay, will be made in th
Duty. And tho' you in the Country are tied dow
to hard Labour, yet you muſt abſtain from exceſſiv
Eating and Drinking. Be exact in looking into th
State of your Soul; and, in all Reſpects, ſhew ſuc
an Humiliation as is proper for one who is, thr
his Sins, in Danger of loſing the Favour of God.

Collect on a Faſt-Day, and in the Time o
Lent.

O God of all Glory, I bluſh to thin
that I am one of thoſe degenerat
Children, whom thou haſt nouriſhe
and brought up, and that have rebelle
againſt thee. But, Lord, in Pity to m
Soul, pardon my baſe Ingratitude, an
lay not to my Charge my paſt Tran
greſſions. Accept of my unfeigned Sor
row for all my former Sins, and let th
precious Blood of Chriſt procure my Pa
don, and ſpeak for me, ſince I have no
thing to ſay for myſelf. Be merciful t
this ſinful Nation, which has abuſed th
manifold and great Bleſſings. O tha
thy Threatnings may work godly Sor
row, and an unfeigned Repentance in m
Breaſt; that my Abſtinence from Foo
may fit and diſpoſe my Heart to abſta
from Sin and Folly, and work in me Re
pentance to Salvation not to be repente
of. Then ſhall theſe Days of Humiliatio
her

here on Earth be followed by Days of rejoicing hereafter in Heaven, where I shall never hunger, never thirſt any more; but be ſatisfied with all good things at thy Right-hand, where there is Fulneſs of Joy, and Pleaſures for evermore.

COLLECTS *for the moſt Emin Virtues and Graces of Chriſtian Life.*

THO' you in the Country are for the moſt fully employ'd, yet you have ſome ſpare T which you ſhould wiſely and diligently emplo the Advantage of your Soul. If you make u and learn theſe following Collects, they will your Mind with Variety of Good Thoughts; through God's Bleſſing upon the ſincere and d Uſe of them, the Temper of your Mind ma changed, your Heart renewed, your inward fections ſanctified. You will every Day impro ſolid Virtue, and, by the Aſſiſtance of the Spirit, you will perſevere to the End.

MEDITATION.

AS from a polluted Fountain unwh ſome Streams will always flow; from a ſinful filthy Mind corrupt Im nations will be perpetually riſing. then of great Moment to let Virtue the Poſſeſſion of your Soul, and to let Grace of God rule in your Heart. S leaves no Stratagem untry'd to gain Affections. If his curſed Suggeſtions

, his Work is done. For, he will ry the Sinner into all vicious Diſorders; which if he continues long, 'tis with at Difficulty, that he is ever reclaimed a better Mind. If earthly, ſenſual, and ful Objects inſinuate themſelves into e Mind; virtuous, good, and worthy es cannot get Acceſs. Learn heavenly Wiſdom then, and pray and ſtrive for Pu- of Heart. Let not a wild, impatient ſire of ſenſual Pleaſures, though ever ſo ring, draw you off from God. Make Excuſes for neglecting religious Duties; cannot, you ſay, at all Times, have ſure; but certainly no one can want an portunity of offering up to God a ſhort yer every Morning and Evening. Here- you will obtain God's Grace to protect defend you: Hereby you will be en- d to reſiſt the Aſſaults of the Devil.

The PRAYER.

EAR me, moſt merciful Saviour, I moſt humbly beſeech thee, and let powerful Grace be ever preſent with weak unworthy Servant. I am not of myſelf, to do or think any Thing is good. O let thy Spirit aſſiſt my e Endeavours; do thou aſſiſt me to overcome

overcome the Temptations that surrou
me, fix my inconstant Mind, and follo
me all the Days of my Life, that I m
persevere in good Works unto the E
O thou True, thou Chief, thou Eter
Good of immortal Souls, come and pur
my Heart with thy celestial Fire, co
and burn up in me all the Dross of S
that there may be a Way prepared
thee; and that thou mayest enter in a
dwell there. For by removing every Th
that may hinder thy blessed Approach,
humbly hope my Soul may be ready
the Communications of thy Grace, a
be fitted to receive so divine a Gu
Amen.

For FAITH.

O My God, I firmly believe that t
didst make all Things out of nothi
that thou, O blessed Jesu, didst take u
thee our frail Nature, and die to be a
crifice for Sin; I believe, that the h
Scriptures contain all that is necessary
me to believe and practise, in order to
eternal Salvation. I believe, that T
ments which shall never end are prep
for all who obey not the Gospel of Chr
and that Mansions of everlasting G

prepared for the Obedient. Grant, O Lord, that I may always dread the fatal Doom of impenitent Sinners: and not take more Pains to avoid the transitory Evils of this Life, than to avoid those that are Eternal. Pity, O gracious God, the Weakness of my Faith. Lord I believe, help thou mine Unbelief. Grant, Lord, I may so live to thee, that it may appear that thou by thy Spirit dwellest in me; then shall I at last attain the End of my Faith, even the Salvation of my Soul, through the alone Merits of Jesus Christ. *Amen.*

For HOPE.

O Thou who art Almighty, and whose Power is greater far than the Fury of Enemies, be thou my House of Defence, and my Castle. When Troubles compass me about, whether I am compleated, or left desolate; whether I am faithful or fickly, succour'd or abandon'd of the good Things of this Life, grant that my Trust and Confidence may be in thee, O God. Although the Fields should yield no Corn, and the Flocks be cut off from the Fold, yet as *long as I live I will trust in thy Mercy.* Grant, blessed Lord,

that my Hopes of everlasting Life may b
well grounded, and that I may give a
Diligence to obtain the eternal Inheritan
above. O blessed Hope, be thou my chi
Delight in Life; be thou my Support u
der all temporal Losses, and my Comfo
at the Hour of Death; that when my S
viour shall appear with Power, and gre
Glory, I may hope to be made like un
him in his everlasting Glory. *Amen.*

For CHARITY.

O Dear Jesu, heavenly Benefactor, w
didst love me to that Degree, as
die for me, what shall I do to expres
Affection to thee? I will shew it, dea
Lord, by doing all Acts of Kindness, a
Compassion to the Afflicted, and by
lieving the Necessities of my poor Brethr
who are Members of thy Body. I w
also, according to thy Command, forg
mine Enemies, as I desire to be forgive
that so exercising myself in Real Acts
Mercy and Beneficence, I may be a F
lower of my Redeemer's Steps here
Earth, and at last, thro' his Merits, inh
his everlasting Kingdom, where Cha
reigns in full Perfection; where 'tis
constant Employment of Saints and A

gels, to praiſe and love God, without Wearineſs and without End.

For HUMILITY.

O God, thou art the eternal Source of all Perfection, and I only a miſerable Sinner; nothing but Duſt and Aſhes, Folly and Vanity. Alas then, what have I to glory of? My Body, tho' moulded by thy Hand, will ſoon become the Food of Worms: Moreover my Soul is, by my Folly, polluted with Sin: If I excel in Health or Strength, in Comelineſs, or Riches, all is the Effect of thy Bounty. O let this Knowledge of myſelf mortify all proud and vain Thoughts! Enable me to bear the Injuries of wicked Men with Patience; and the Reproofs of good Men with Thankfulneſs. Let me never inſult over the Sins and Frailties of my Fellow-Chriſtians, but rather compaſſionate their Follies, and try to amend them. Inſpire me, O Jeſu, with that Humility which thou haſt taught by thy Precepts, and by thy own Example, that imitating the State of thy Humiliation here on Earth, I may partake of that exalted State thou doſt now enjoy at the Right-Hand of God. *Amen.*

For the LOVE *of* GOD.

WHat ſurpriſing Manifeſtations hav
I, thy unworthy Creature, receive
of thy Goodneſs, O Lord! I was create
after thine own Image, redeemed by th
Sufferings of thy dearly beloved Son, a
ſiſted by thy Holy Spirit; and have ha
all the Means of Salvation afforded m
O that I could expreſs thy Excellencies
as exalted a Manner as the celeſtial Choi
of Angels do in their perpetual Conſorts
Praiſe. But tho' I fall ſhort of their Fe
vours, yet I will exert my utmoſt Pow
to proclaim thy Glories. It ſhall be m
Delight to think on thee; to love th
with a fervent and unrivalled Paſſion. T
thee I dedicate my Thoughts, and Word
and Deeds; my only Aim is at t
Honour and Glory. I worſhip thee,
glorify thee, I give Thanks to thee
thy great Glory, for thy great Goodne
holy, holy, holy Lord God Almighty.

For Tenderneſs of Heart.

ALmighty Lord, who alone canſt ma
a hard Heart ſoft and relenting; a
give Senſe even to ſuch as are paſt feelin
ſhew the Power of thy heavenly Grace,
work

working upon my ſtupid and inſenſible Heart. Grant me ſuch a Sight of my Sins, ſuch Humiliation of Soul, and Brokenneſs of Spirit, as may fit and prepare me to partake of thy Mercies, O God, through Jeſus Chriſt. Puniſh me not for my paſt Offences, by leaving me to commit Sin with Greedineſs; but make me watchful over my Ways; continually dreading to offend thee, that I may ſo feel the Guilt of my Sins here, as to prevent my feeling the Puniſhment of them hereafter.

From Hardneſs of Heart, and Contempt of thy Word, and Commandments, good Lord, deliver me. Deliver me, and all Chriſtians, for the Sake of Jeſus Chriſt my Saviour. *Amen.*

Againſt a ſtupid Hardneſs of Heart.

O My God, open mine Eyes, that I may ſee and feel my Miſery, that I may ſadly conſider how fooliſhly I have followed the Pleaſures of this Life, and yet how cold I have been in the Duties of Religion, Prayer, Praiſe and Meditation. Why, Lord, why does not my Fleſh tremble for fear of thee? and my very Heart break within me? O may thy bleſſed Spirit work powerfully upon my Mind and

Conſcience, that I may weep bitterly for my Tranſgreſſions. Come, thou Purifier of our corrupt Nature, as Fire, to conſume my Droſs, and enflame my Heart with pious Love. May I no more grieve, but obey thy holy Motions; no longer purſue the Ways that lead to eternal Death. Then may I hope that thou, O my God, who haſt graciouſly promiſed not to break the bruiſed Reed, nor quench the ſmoaking Flax, wilt have Pity on me, and ſhew Compaſſion to thy ſorrowful, relenting Servant. Lord, hear my Prayers, and let my Cry come unto thee, for Chriſt his Sake. *Amen.*

For SINCERITY.

O Lord, who filleſt the World with thy Preſence; and before whoſe Eyes our moſt ſecret Sins are naked and open, and who wilt bring every ſecret Thing into Judgment, whether Good or Evil, I acknowledge and bewail before thee that *my Heart is deceitful above all Things.* But, O thou, who trieſt the Heart and Reins, make me upright and without Guile in thy Sight: Search me, O God, and try me, and whatever Sin lies undiſcovered in my Soul, help me to ſee it,

and deliver me from it. O may I obey from the Heart all thy bleſſed Will; and not be content to ſeem religious, but to be ſo in Deed and in Truth; that ſo my Praiſe *may be, not of Men, but of God.* So ſhall I always rejoice in a good Conſcience, and that Peace of God which paſſeth all Underſtanding.

For JUSTICE.

O Juſt and Righteous God, who haſt commanded me to do Juſtice to all Men, let thy Grace cleanſe my Heart and Hands from Deceit and Fraud, and make me in all *my Dealings, do as I would be done by,* that in *Simplicity, and godly Sincerity, I may have my Converſation in the World.* I make firm Reſolves this Day, that, by the Aſſiſtance of the Holy Spirit, I will no longer heap up Riches unjuſtly, but prefer a little honeſtly got, before great Revenues without Right. So that by keeping Innocency, and taking heed *to the Thing that is right,* I may have Peace with the World, Peace in my own Breaſt, and Peace with thee, O juſt God, thro' Jeſus Chriſt our Lord.

For Grace to employ your Time well.

ALmighty God, who haſt created me to do Good in the World according to my Abilities, give me Grace that I may ſpend my Time diligently in the Works of my Calling, and wiſely fill up my ſpare Hours in Acts of Religion and Charity; by inſtructing the Ignorant, confirming the Weak, comforting the Sorrowful, and protecting the helpleſs Innocent; that it may be my beloved Work to promote, with my utmoſt Strength, the Happineſs of all Men. Pity, O Lord, the eager Lovers of this World, who wear their Bodies, and afflict their Minds, to gain Honour, Money, or the fading Satisfactions of this Life, (all which Things paſs away like a Shadow.) O convince me that my Happineſs is above; ſtrengthen me, that, I may follow thoſe who follow Chriſt; ſo ſhall I be number'd among the Children of God, and my Lot be among the Saints. *Amen.*

For Love of our Neighbour.

OGod, who doſt reckon all the Good I do to my Brethren, as done to thyſelf, grant that I may not give Way to groundleſs

groundleſs Suſpicions and raſh Judgments concerning my Brother; or bring againſt him *railing Accuſations* to gratify my Spleen and Paſſion, in order to hurt him in Perſon or Eſtate; but that I may do him all the kind Offices in my Power, rejoice at his Proſperity, and comfort him when he is in Miſery, reprove him when he offends, relieve him when poor, viſit him when he is ſick; and by my Diſcourſe and Example recover him from the Error of his Way, and by all prudent Methods ſhew that his Salvation is dear to me. O Lord, ſince thou haſt been pleaſed to inſpire my Mind with theſe good Reſolutions, grant I may be fruitful in all good Works, and continue ſo till the Coming of our Lord Jeſus Chriſt.

For RESIGNATION.

ALL Calamities befal us by thy wiſe Permiſſion, O God; I do therefore humbly ſubmit and acquieſce under thy afflicting Hand. I know that Troubles are ſent to puniſh me for my Sins, and to improve my Virtues. My bleſſed Saviour, and his Saints who are gone before me, arrived this Way at the heavenly *Jeruſalem*. I will not therefore murmur and complain,

or break out into paſſionate Expreſſion
againſt others. But ſince I am chaſtiſe
for my Good, O indulgent Father, *t*
Will be done. Thus will I freely reſig
up myſelf to thee, and with firm Reſolv
devote all my Powers to thy Service, th
by ſo doing, I may be reconciled to th
my offended God. Take me, I beſeec
thee, into thy Protection here, till by t
gracious Guidance, I be tranſlated fro
this Valley of Tears, to the Joys of t
heavenly Kingdom.

For Increaſe of Grace.

O Lord, I am weak, but thou art migh
and haſt promiſed to give thy ho
Spirit to them that aſk; vouchſafe me t
kind Influences, to cleanſe my pollut
Nature; to comfort me in my Troubl
to ſuccour me in Temptations, and to a
ſiſt me in all Parts of my Duty, tha
may walk in *thy Fear all my Life long*.
commit my Soul to thy Keeping, O th
that art Faithful as well as Almigh
watch over me, that I be not beguil
by the Deceitfulneſs of Sin; by my ow
Heart, or by my ghoſtly Enemies; b
may faſt, watch, and pray, that I en
not into Temptation; ſo that living t

Life of Grace here, I may live the Life of Glory hereafter.

For Watchfulneſs againſt Sin and Temptations.

WITH how many Temptations am I encompaſſed, and with how many ſpiritual Enemies beſet? Help me, O Lord, or I periſh; help me, or I am ruined to all Eternity. O be thou pleaſed to reſtrain theſe Aſſaults of my ſpiritual Enemies, or aſſiſt and bear me up, that they may not prevail againſt me. Make me diligent in all my Duties, watchful in all Temptations, that they may never entangle me, but rather excite me to a more manful Reſiſtance againſt the World, the Fleſh, and the Devil; and in all my Conflicts, enable me to be more than Conqueror; that ſo having *fought a good fight, finiſhed my Courſe*, and kept the Faith, *I may have a Crown of Righteouſneſs*, a Crown which *fadeth not away*, but *eternal in the Heavens*.

Againſt Swearing, Lying, and Slandering.

GRant, O Lord, that I may never uſe thy ſacred Name but on ſolemn Occaſions,

caſions, and then with Reverence an
profound Reſpect; above all, that I neve
proſtitute it to confirm a Lye. May
abhor the deteſtable Sin of raiſing fal
Reports of my Neighbour, or believin
them that do, ſuſpending my Judgme
till I fully know the Matter: That I re
der not Evil for Evil, nor Railing for Rai
ing, but give Place unto Wrath. O co
vince my Adverſaries of their Errors; re
ſtrain their Wrath and turn their Hear
The Son of thy eternal Love was abuſe
the Apoſtles had implacable Enemie
and can I hope to eſcape? Lord, ſuppo
and defend me under all Slanders, that b
patient Continuance in Well-doing, I m
obtain Honour and Glory in the Kingdo
of Heaven.

If falſe Things are laid to your Charge.

GRant, O Lord, that the Injuries an
contumelious Uſage, the Calumni
and Cenſures of Men, who ſpeak and thi
ill of me, may bring me to a modeſt a
lowly Opinion of myſelf! They ſhew ho
vain a Thing it is to thirſt after the Pra
of Men, ſince Innocence and Goodn
cannot protect from Slander and Reproac
I therefore will be obedient to my Savio

by bearing and forgiving Injuries, that by paſſing by the Offences of Men, I may obtain Forgiveneſs of my own Sins from God: This I beg for Chriſt his Sake. *Amen.*

Againſt Evil Deeds.

O Juſt and Holy God, I have offended thy divine Majeſty by violating thy righteous Laws, [*name the Sin.*] Without thy Mercy, my Soul and Body are eternally undone. I acknowledge my tranſgreſſions, and am humbled for them: See, Lord, my Eyes bathed in tears, and my Heart broken with Contrition. Look on me, Bleſſed Jeſus, as thou didſt on thy offending Diſciple. What is done I cannot recall; but reſolve, by the Aſſiſtance of thy Grace, never more to relapſe into thoſe Crimes now repent of. Fool that I was, for a ſhort Pleaſure, to forfeit my Innocence, my Soul, and the Favour of God! Juſtly might thy Vengeance, O Lord, have cut me off and conſigned me over to Eternal Puniſhment, but thy Mercy hath ſpared me. As I am a Monument of thy Goodneſs, grant I may be an Inſtrument of thy Praiſe as long as I live: And

And this I beg for Jesus Christ his Sake *Amen.*

Against Pride.

O King of Glory, who dwellest in the highest Heavens; who resistest the Proud, but givest Grace to the humble enable me, O Lord, to imitate the incomparable Humility of my blessed Saviour. Drive from my Heart a self-conceited, arrogant, and lofty Temper of Mind; strike me with a deep and lively Sense of my Wretchedness, by reason of my Sins; and make me as humble as I am wicked. Suffer me not, O God, to exalt myself above Measure, by trusting to my own Righteousness, lest I fall into the Condemnation of the Devil. Let not the wicked Spirit of Pride rule in my Heart, but mortify in me all vain Thoughts and make me truly thankful to thee for the Good I do, and humbled under a constant Sense of my own Sin, Misery and Weakness; that thus debasing myself here, I may at last receive Honour when thou shalt crown thy humble Servants in the Kingdom of Glory.

Against

Againſt immoderate Anger.

O Thou God of infinite Mercy and Forbearance, who art ſlow to An-ger, *patient and long-ſuffering*; I earneſtly beg of thee to endue me with Patience and Forbearance. Shew me, O Lord, that unruly Paſſion is the Effect of Pride and Haughtineſs, and the Mark of a weak Mind. Enable me, by thy Grace, to put off all *Anger*, *Malice*, *Strife*, and put on Bowels of *Mercy*, *Kindneſs*, *forbear-ing and forgiving our Neighbour*. Help me to turn my Anger againſt my un-ruly Luſts and Paſſions, then ſhall Peace and Sedateneſs of Mind be the bliſsful Temper of my Soul on Earth; and theſe, through the Merits of Chriſt, ſhall at laſt advance me to thoſe eternal Regions, where is not the leaſt Diſturbance or Diſ-compoſure of Spirit.

For Purity.

O Holy and bleſſed Spirit, who haſt called us not to uncleanneſs, but to Holineſs, be graciouſly pleaſed to enter into my Heart, and dwell there; and conſecrate my Body into a Temple for thyſelf. Thou art a pure Spirit, and will not enter into a Soul enſlaved to Sin; kindle

kindle therefore in my Heart a Love of Purity, and burn up all my Luſts. know that the giving Way to vile Affections will bring Pains and Diſeaſes on my Body; Shame and Diſhonour on my Soul; and, at laſt, the Miſeries of a Eternity on both. Guide me therefore with thy holy Inſpirations, that I may ſtifle and ſuppreſs all evil Thoughts and Deſires, and not indulge filthy Fancies or uſe obſcene Diſcourſe to offend chaſt Ears, or corrupt my Neighbours Morals as knowing that I muſt give a ſtrict Account of all ſuch Words at the laſt Day. Enable me therefore, O holy Spirit, to keep both Body and Soul chaſte and undefiled, that thou mayſt be my Guide, the holy Angels my Guardians, and Peace of Mind my Comfort; that thus being *pure in Heart, I may be bleſſed, and ſee God.*

For TEMPERANCE.

O Thou bountiful Giver of all Things who haſt provided plentifully for me give me Grace to uſe thy Creatures ſoberly and temperately, that I may not, like brute Beaſts, contrive only how to gratify my ſenſual Appetites; for then will my Spirits be unfit for the Performance

of my Duty, my Affections unholy, and my Body healthleſs; but grant that I may uſe thy good Creatures with Moderation, and Thankfulneſs, to the Refreſhing of my Body; and ſo eat and drink here, that I may be thought worthy to be admitted to the eternal Supper of the Lamb hereafter.

For Heavenly Mindedneſs.

IN thee, O Lord, alone, can my Heart find the Reſt and Comfort, which the whole World beſide cannot give. But unhappy I! the Things of this Life have hitherto poſſeſſed my Thoughts till I have grown cold in my Love to thee, O God, and the ſweet raviſhing Pleaſures of Religion, which are moſt worthy of my Love. How juſtly, O Lord, mighteſt thou leave me to inherit my dull unhappy choice, and ſhut me out of that heavenly Kingdom, which I have neglected for the Sake of a preſent fleeting Enjoyment. But, O Father of Mercies, forgive the Defects of my Love to thee; ſhew me ſo much of the great and glorious things of the other Life, as may deaden my Affections to this preſent World, and lift them up to the Joys above, where Chriſt ſitteth at the Right-Hand of God.

For

For Resolution and Constancy in Well-doing.

MY Lord and my God, who by the Light of thy glorious Gospel hast shewed me the Way to Life and Salvation; be pleased to give me Courage to walk in it, and to own thy precious Truths in the Midst of *an adulterous and sinful Generation. That being rooted and grounded in Love*, I may never prove false and unfaithful, or grow weary in Well-doing. May I never forget that I am bought with no less a Price than the precious Blood of thy dear Son; how that I was early dedicated to thy Service and have had all Helps and Means afforded me of growing in Grace. Let as thou hast begun to shew Mercy to thy poor Servant, leave me not, nor forsake me, but establish, strengthen, settle me that at last I may receive the glorious Consummation of all my Hopes, and the blessed End of my Faith, the eternal Salvation of my Soul. *Amen.*

For Zeal in Devotion.

HOW vile and ungrateful am I, who can think of God's amazing Mercies without being deeply affected with them! Deliver me, O Lord, from

dy of Sin, and give me a devout, lively, active Spirit in my Devotions, that cold earthly Desires may rise up to ven in Fervors answerable to my nts. O touch my Heart with deep ntrition, and humble my Soul with t godly Fear which becomes thy awful jesty.

f Angels, those bright and excellent irits, fall down and worship before thy rone, how fit and reasonable is it, I, sinful Dust and Ashes, should ear before thee with Reverence and ly Fear? Woe is me, that my Heart hard, as not to be broken with the rors of the Lord. O blessed Spirit, whom every good Gift cometh, who didst in an Instant make of a ple Fisherman a zealous Apostle, and persecuting *Paul* a chosen Vessel, to ch the Doctrine of Salvation to the *tiles*, strike my flinty Heart, that the ters of godly Sorrow may flow forth. n by praying constantly and fervently thee here, I shall hereafter join with blessed Angels, who sing eternal lelujahs to the Lamb for evermore. *n.*

For

For Contentment and Patience.

RIghteous art thou, O Lord, and j
are thy Judgments; but thy Ju
ments are like the great Deep, not to
fathomed by human Underſtanding. T
Events of this Life, I know, are orde
by thy unerring Providence. I moſt hu
bly entreat thee, therefore, to give
Wiſdom from above, that I may w
the moſt entire Reſignation ſubmit to
heavenly Will. If Troubles ſhall be
me, they will fall, I muſt ſorrowfu
own, on the Head of a wretched Sinn
O grant they may be in Mercy to
poor Servant. Lord, increaſe my
tience in Proportion to my Sufferings,
I may with unwearied Diligence go
doing my Duty, and at laſt obtain
Crown prepared for humble, patient S
ferers, through Chriſt Jeſus. *Amen.*

For Pardon after a Relapſe into Sin.

O Juſt and holy God, how ſhall I p
ſume to appear before thee, aga
whom I have ſo greatly and ſo darin
ſinned! Wretch that I am! I have
only reſiſted the cleareſt Light and C
viction, but trampled on the richeſt Gr
and Love. And now I have no Rea

expect the Pardon I sue for. Yet, O merciful Father, thou hast promised to forgive and abundantly pardon, even the greatest Offender, who sincerely turns to thee. Merciful Saviour! who camest into the World to save lost Souls, shew thy Power and thy Pity upon me in this sinful Condition. To thy Mercy it is owing that I am hitherto spared; but I humbly beg thy Forbearance this once more. O be favourable to thy penitent servant, who turns to thee, bewailing his offences with as great Bitterness as ever I committed them with Delight. Here I prostrate before thee, and once more renew my Vows of Obedience to honour, love, and serve thee, my gracious God, as long as my Life shall last: That thy Grace may strengthen these Resolutions in my Soul, I humbly beg, not for any merit in me, but for the Worthiness of thy Son, and for the Sake of thy own tender Mercies in Jesus Christ. *Amen.*

MEDI-

MEDITATIONS *and* PRAYERS *on the Four laſt Things*, viz. Death, Judgment, Heaven, Hell.

Firſt Meditation. On DEATH

DEATH! the very Thought ſtri me with Horror and Amazeme but alas! the firſt temporal Death is thing, if compared with the ſecond e nal one, which muſt be the ſad Stat all who die in their Sins.

Did Death, which is the End of Things here, put a Period to our Bei it would be ſo far from being dreadfu the Impenitent, that they would re at it, as being that which would re them from what they dreadfully the ſuffering eternal Puniſhment for t grievous Sins and Provocations in Life; but this is the tormenting Thou that Death preſently brings us int State, which ſhall never, never hav End; Oh! how terrible muſt this b a Perſon unprepared for this ſurpri

hange! Why then do I ſtrive to add uſe to Houſe, and Field to Field, as were to dwell here for ever? No, Death will ſoon cloſe my Eyes, and rive me of every earthly Satisfaction. ppy they who ſend their Riches and ods before-hand into the other World, Acts of Piety and Charity; for they all receive the Rewards of them in a ter Life. Have you never ſeen a eighbour die? Do you not remember w ſad and mournful was the Scene? pend upon it, that in a little Time Caſe will be your own; and you are ſure, but it may be in a Year, a nth; nay, this very Hour. Was you viſited with a Fit of Illneſs? Re-mber the Thoughts you had upon a Bed? What Reſolutions, what Vows etter Obedience did you then make? w earneſtly did you pray that God ld be pleaſed to grant you a longer tinuance upon Earth! How fully you purpoſe to correct your Paſſions, ſtrive againſt the Sins to which you e ſtrongly inclined; and which there-particularly endangered your Salva-

O Death, how bitter is the Re-abrance of thee to an impenitent Sin-

The bitter Agonies of the guilty Sinner's

Sinner's Mind give him more exqui
Torments, than the ſevereſt Pains of
Diſeaſe; and he feels ſome Torture
Hell even here on Earth: But with
godly Perſon it is not ſo. Death m
at firſt, look ſomewhat frightful, it
ing a violent Separation of old Frie
Soul and Body; but the good Man hav
lived piouſly in Expectation of De
has a delightful Proſpect beyond
Grave, even of immortal Life and Glo
he looks back with Pleaſure on
Dangers he has happily eſcaped, and
himſelf on a ſudden ſurrounded with
unknown Pleaſures and Delights.
this Moment, for aught I know, dep
a happy Eternity: O then may I ſo nu
ber my Days as to apply my Heart
Wiſdom! My Houſe, my Farm,
Plantations, have hitherto took off
Mind from providing for Death.
all theſe Poſſeſſions muſt be left;
ſhall I wring my Hands and ſay, O
I could live my Life over again,
would I count Godlineſs the gre
Gain, and love God's Commandm
more than Gold, yea than much
Gold. I reſolve therefore, God b
my Helper, frequently to meditate
Death, and to act now, as I ſhall

I

I had acted, when I come to die. Then shall I be always prepared; and when I cease to live with Men, I shall dwell with God, and converse with Saints and Angels in the Kingdom of Heaven.

The PRAYER.

HOLY Jesu! Lord of Life and Glory, who by thy Death hast overcome Death, make me often think on my latter End, that when I lie on my Death-bed, I may look back with Comfort on a well-spent Life, and with an Eye of Faith behold a bright Prospect of immortal Glory before me: That as my Strength decays, my Faith and Hope may become more vigorous and strong. How is it, Lord, that Men, who live in continual Hazard of dying, should yet demean themselves with such careless Security, as if they were to live for ever? Upon one Hour may depend their Happiness, or Misery to Eternity, and yet they squander away their Days and Years in Folly and Vanity. Towards their latter End, all their worldly Pursuits, their Honours, their Riches, and Pleasures, will appear as a Dream; then will they wish they had been as careful for the Concerns of an immortal State, as for the vain transitory

ſitory Concerns of this World. Gra
Lord, that I may live in ſuch a prepa
State of Soul, as that I ſhall not be afra
to die; that when Death comes, I m
lift up my Head with Joy, and feel wit
in me longing Deſires to be with th
my dear Saviour, with Angels, and gl
rified Saints in thy Father's Kingdo
Amen. Amen.

The Second Meditation. On JUDGMEN

AFter we have paſſed through the Ga
of Death, we ſhall be ſwiftly carr
away to the Regions of departed Spir
there to be reſerved unto the Judgm
of the great Day. Nor is this All,
dwell for a Time in a State of Se
ration; another Day will quickly co
a Day of publick Accounts, and Reſti
tion of all Things; when the Arch-An
ſhall ſound his Trumpet, and procl
aloud this univerſal Summons, "A
"ye Dead, and come to Judgme
"ariſe, and appear before the Thr
"of God." Then ſhall every Soul en
again into it's proper Body; and be judg
for the Things done in the Bo
whether they be good or bad.
People, high and low, rich and poor, fr
the Days of *Adam* to the very End

the World, ſhall be gathered together from every Corner of the Earth; there all muſt ſtand before the Judgment-Seat of Chriſt, and wait for their Doom! But, oh! with how different Expectations!

The Juſt ſhall look up with Joy, and clad in the Garments of Salvation, ſhall triumphantly ſing; "Let us rejoice, for "now our Redemption draweth nigh: "Behold, Chriſt cometh in the Clouds "of Heaven, and his Reward is with "him. Come, Lord Jeſu, thou long "Deſire of our Hearts; come quickly, "thou full Delight of our Souls; come "and ſatisfy us with thy Mercy, that we "may rejoice before thee all the Days of "Eternity." Look yonder, O ye Righ-ous, where he comes, high in Power d Majeſty, attended with Thouſands his holy Angels, who ſhall divide his eep from the Goats, and place them his Right-hand. I behold, methinks, e Righteous riſing with Joy and Exul-ion in their Faces, as knowing that the eward of all their pious Labours draweth ar. I hear, methinks, the deciſive Sen-ce of their eternal Happineſs pronoun-d, *Come, ye bleſſed of my Father, poſſeſs Kingdom prepared for you from the ginning of the World.* O the unutter-

able Joys their Souls ſhall feel, whe
theſe heavenly Words ſhall ſound in the
Ears! Joys, which the Thoughts of Ma
cannot conceive; Joys, which the Tongue
of Angels cannot expreſs! The Redeeme
of the Lord receive this Sentence wit
tranſporting Thanks and Hallelujahs, an
will be amazed at the Greatneſs of the
Salvation, ſo far beyond all that they ex
pected, or deſerved. Muſt not the Gra
of God be exceeding abundant towar
them in rewarding their poor Services wit
an *exceeding and eternal Weight of Glory!*

Bleſſed be the God and Father of o
Lord Jeſus Chriſt, for begetting us aga
to this lively Hope, by the Reſurrecti
of Jeſus Chriſt from the Dead.

But now I turn my Eyes and ſee, m
thinks, the Ungodly riſing laſt, ſhaki
and trembling at their approaching Doo
O with what dejected Eyes, and trembli
Hearts do they ſtand, expecting the
Judge! what ſhall they do, when, whe
ever they look, they behold nothing b
black Deſpair? Above, the juſtly offend
Judge ready to condemn them: Belo
Hell gaping to devour them. In th
Day a Book will be opened, and ev
one's Accuſation read, Mens Conſcien
at the ſame Time bearing Witneſs, a

accusing them in that fearful Judgment! Miserable and lost Souls! what shall they do, when the terrible Voice of their Judge shall strike them suddenly down to the Bottom of Hell, with, *Go, ye cursed, into everlasting Fire, prepared for the Devil and his Angels!* Once they had a Day of Grace, but they hardened their Hearts, and would not hear the Voice of GOD mercifully calling them to Amendment of Life. And now this is God's Day, when he shall speak in Terror, and punish ungodly Men for their evil Deeds. Then shall they suffer the Vengeance of eternal Fire, and live in Torments which will be without Intermission, without End! O my Soul, who art now taught these dreadful Truths, as Things afar off, know, thou shall then be present, and see them with thine Eyes, and be thyself concerned. Think now, O careless Sinner, what you would then give, if you had repented in time. Therefore repent and be converted, that your Sins may be blotted out. Watch and pray, that you may live in the Peace of God, and live with him to all Eternity.

The PRAYER.

O Bleſſed Saviour, thou moſt worthy Judge eternal, fit and prepare me for the laſt Great Day: Cauſe me ſo effectually to think on it at preſent, as that I may not dread it's Terrors hereafter, but be juſtified by thy Sentence, and cleared when I am judged. O that my Heart may paſs that true Judgment on it's State and Condition in this World which thou, O bleſſed Redeemer, will paſs on it in the other; and if I find my Conſcience condemn me, grant I may eſcape that Condemnation by a ſpeedy Repentance; and always live as if I heard that Summons in my Ears, *Ariſe, ye Dead, and come to Judgment!* Quicken me, O Lord, that I may daily prepare for that important Time, expect it with Hope, meet it with humble Aſſurance, and at length, through the Merits of Jeſus Chriſt my only Saviour and Advocate, I may riſe from this World of Miſery, to a Paradiſe of endleſs Bliſs; where I ſhall live for ever in God's Preſence, and where I ſhall praiſe my God, to all Eternity.

Third Meditation. *On* HEAVEN.

AFTER good Men ſhall, at the End of the World, have been tried, and given an Account of themſelves, before the Judge of Mankind, our Lord and Saviour Jeſus Chriſt, and been found worthy by him to be made eternally happy: All ſuch ſhall then accordingly be invited to take Poſſeſſion of the Kingdom of Heaven, in thoſe moſt gracious Words, *Come, ye bleſſed of the Father, inherit the Kingdom prepared for you from the Foundation of the World*, Matt. xxv. 34. The pious Soul will be ever expreſſing its ardent Breathings after Heaven, in the Language of the devout Pſalmiſt, 'Lord, I have loved the Habitation of thy Houſe, and the Place where thine Honour dwelleth!' O joyful Seat, O delightful Palace, of the moſt high GOD. O happy Privilege of a bleſſed Immortality. When ſhall I inherit everlaſting Life? That Life, which feels no Sorrow, which languiſhes under no Pain, is ruffled with no Paſſion, and lies at the Mercy of no Accidents. In Heaven will be no furious Enemies to aſſault us, no Temptations to ſeduce us; but we ſhall be out of the reach of all Evils, for ever

and ever. There we ſhall *ſee God Face to Face*, and join in Conſort with the bleſſed Angels, ſinging the Songs of Sion without ceaſing. There alone it is, that we find, what will anſwer our utmoſt Wiſhes. If we are pleaſed with Beauty, *there* the Righteous ſhine forth as the Sun. If Length of Days be our Heart's Deſire, there is an immortal Duration, for the Juſt ſhall live for ever. If muſical Entertainments delight us, there the Angels never ceaſe their melodious Praiſes. If Wiſdom be an Excellence you long for, the moſt wiſe God ſhall then unlock his Treaſures, and let you into the Knowledge of his own myſterious Nature. If Honour and Riches are alluring in your Eyes, be it remembered, that in the World above, God will make his faithful Servants Rulers over many Things. If a ſecure Continuance of all theſe Bleſſings be our Deſire, we are aſſured that no Part of our Happineſs ſhall ever be taken away. Conſider further, O pious Chriſtian, that thy Father and Mother, thy Children and Friends, who are as dear to thee as thy own Soul, may enjoy the ſame Happineſs, provided they live ſoberly, righteouſly and godly in this preſent World.

And

And this will double thy Joy, becauſe you would be as glad for their Sakes, as for your own. Think then, what Rejoicings will be in Heaven, where Angels and Saints, and all our dear Friends that have departed hence in the Lord, will partake of this Happineſs, and all moſt fervently love one another.

I cannot, either in Words or Thoughts, deſcribe the Felicity and Excellence of that State, which is prepared for the Faithful in the other World. Gracious God, deny me what thou wilt of this Earth, give me but an Inheritance in Heaven. O my Soul, is ſuch a glorious Kingdom ſet before thee, and wilt thou not preſs forward towards ſo glorious a Prize? Is this Heaven prepared for all the faithful Servants of Chriſt, and doſt thou ſtupidly neglect it? Does not ſo rich an Inheritance ſtir thee up to make thy Calling ſure? How unworthy art thou of eternal Life, who will not ſtrive to obtain it? O my Soul, ſet before thy Eyes thoſe bright patterns of Heavenly-mindedneſs which the primitive Saints have ſet you. Theſe good Men deſpiſed the Pleaſures of Senſe, and kept their Hearts intent upon eternal Joys. Theſe

were their Hope, their Delight, and only Longings of their Souls.

The PRAYER.

O Almighty and moſt merciful Lord God, who didſt ſend thy dear Son our Saviour Jeſus Chriſt into the World to be made Man, that by ſhedding of his moſt precious Blood upon the Croſs, he might atone for the Sins of Mankind, and purchaſe eternal Salvation in Heaven for us, grant that I may never forfeit this ineſtimable Bleſſing by leading a vicious and ungodly Life; but may daily endeavour, by the Aſſiſtance of thy Holy Spirit, to live ſo ſoberly, righteouſly and godly in this preſent World, as may ſecure thy Favour to me, ſo long as thou ſhalt continue me in this mortal State; that when thou ſhalt pleaſe in thy wiſe and good Providence, to put an End to my Being here, I may be prepared for that happy, glorious and immortal One, which is above with thee in Heaven, where I may with thy holy Angels and Saints, ſing thy Praiſes to all Eternity. Grant this, O Heavenly Father, I moſt humbly beſeech thee, for thine own infinite Compaſſions Sake, and the infinite Merits of my dear Saviour, to whom with thee and

the Holy Ghoſt, be all Glory and Honour for ever and ever. *Amen.*

Fourth Meditation. On HELL.

THE holy Scriptures aſſure us, that the Diſobedient and Rebellious, the Hater of God and Deſpiſers of Goodneſs, muſt be turned into Hell. This, O my Soul, is the doleful Abode of the Fearful and Unbelieving, of the Proud and Angry, Malicious and Revengeful; Qualities, which render theſe wretched Sinners fit Company for Devils and reprobate Sinners. Here Whoremongers and Adulterers, Drunkards and profane Swearers are ſentenced to *weeping, wailing and gnaſhing of Teeth.* O could you ſee them in the midſt of the Flames; could you hear them cry out in the midſt of their Torments; how would you fear to follow them in their Sins? How would you ſtrive againſt the Temptations of your ghoſtly Enemies, and try to *flee from the Wrath to come.* The Conſideration of what the Righteous enjoy, and that themſelves might have enjoyed, had it not been their own Fault, is a great Addition to their Miſery; that there ſhould be a Heaven which they cannot enter into; that there ſhould be a God,

whoſe bliſsful Sight they muſt be excluded from; that they ſhall be ſeparated from the Company of their Bleſſed Saviour, from the goodly Fellowſhip of the Prophets and Apoſtles, from the noble Army of Saints, Martyrs, and Confeſſors; and all the bleſſed Society which help to make up the Happineſs of Heaven; what a tormenting Thought is this! Moreover, 'tis certain, Sinners will ſuffer in their Souls and Bodies. To ſhew their Miſeries is more than I am able. The Scriptures deſcribe the Torments of the Wicked, by all the Circumſtances of Ghaſtlineſs and Horror; by every Thing that is frightful to the Senſes, and terrible to the Imagination! Stiling them *everlaſting Burnings*; *the Worm that never dies!* *falling into the Hands of the Living God!* *The being caſt into outer Darkneſs, where weeping, wailing, and gnaſhing of Teeth!* This is ſome Part of the Account which the Word of God gives of the Sinner's Portion in a future State; and how dreadful, how amazing is it! Both Body and Soul, and all the Faculties of them, ſhall be tormented. The Body ſhall ſuffer becauſe it had a Share in the Sins that occaſioned theſe Sorrows. Now, if the burning of a Fever, if the Pains of the

Stone

Stone or Cholick, or any other acute Diſeaſe, be ſo grievous to be born, as we know they are! how terrible muſt it be, to be caſt into *a Lake of Fire, which the Breath of the Lord, as a Stream of Brimſtone, doth kindle.* But the moſt amazing Circumſtance of all, is, that the Torments of the Damned will be endleſs and unchangeable, without the leaſt Reſpite or Intermiſſion. They, that is the *Damned*, have no Reſt, ſays St. *John*, Day or Night, but ſhall be tormented Ever and Ever! For Ever and Ever! 'tis a moſt frightful Conſideration. O dreadful Word, For Ever, when ten thouſand Times ten thouſand Ages are paſt and gone, their Miſery will be the ſame, *where their Worm never dieth, and the Fire ſhall never be quenched.* 'Tis Eternity which tinctures the Sinners Doom with the deepeſt Blackneſs; —— 'Tis this that conſummates the Torments of Hell, and makes Damnation of all things moſt to be dreaded. If this State may ſeem dreadful in the Deſcription, how much more dreadful will it be in Reality? I have not repreſented theſe Torments more terrible than what they really are, Well may we then cry out, O curſed Sin, thoſe ſhort-lived Pleaſures, and momentary

tary Delights are purchaſed at the dear Rate of never-ceaſing Woes! In Hell, Darkneſs fills both the Place and Minds of thoſe that are baniſhed from God's Preſence; Blackneſs of Darkneſs for ever fills the Place; Blackneſs of Guilt, Horror, and Deſpair.

Oh, ſays the condemned Sinner, that I had not given Way to the Spirit of Luſt and Uncleanneſs, of Luxury and Wantonneſs, which betrayed me into innumerable Miſcarriages in my Life! Oh, that I had not followed the Dictates of Malice and Revenge! Oh! that I had never defiled my Lips with profane Swearing, Curſing, and Blaſphemy! Oh that I had never been unmerciful or uncharitable! that I had never injured or oppreſſed the Poor, but had relieved their Neceſſities, and made them Partakers of my Abundance! Had I done this, and inſtead of purſuing criminal Pleaſures made the Salvation of my Soul my Care and Study, I might (inſtead of being tormented in theſe Flames) have been in yonder bright and glorious Manſions ſinging Praiſes and Hallelujahs among the bleſſed Saints, and with them communicating in thoſe unſpeakable Pleaſures which are ever to be felt in the Preſence

and Enjoyment of God and his Chriſt: But from thence I am eternally baniſhed.

As the Tree falls ſo ſhall it lie; and O my Soul, how many Thouſands have been ſurpriſed in the Midſt of their Sins, and hurried away to everlaſting Sorrows? and I, alas! how many Times have I ſinned againſt Heaven? and yet my God hath ſpared me hitherto, according to the Multitude of his Mercies. No other Reaſon can I give, why I am not eternally miſerable, but that thou, Lord, art merciful.

When therefore I am next tempted to commit any Sin, I will ſay to my Soul, *How can I do this great Wickedneſs, and ſin againſt God*, provoking his infinite Juſtice and almighty Power to puniſh me? O Lord moſt holy! Who can dwell with everlaſting Burnings! O ſweet Jeſus, thou moſt worthy Judge eternal, let me never fall into the bitter Pains of eternal Death!

The PRAYER.

Eternal and moſt gracious Father, who haſt declared in thy holy Word, that thou deſireſt not the Death of a Sinner,

ner, but that he ſhould rather turn from his Sins and be ſaved; and for that End haſt encouraged us to come boldly to the Throne of Grace, that we may find Mercy in the Time of Need: O do thou vouchſafe to hear the Prayers and Cries of me thy ſinful Creature, who do moſt earneſtly implore thy Mercy in the Pardon of all my Sins for the Sake of thy dear Son, and my Redeemer, Jeſus Chriſt, who ſuffered and died once a moſt bitter Death upon the Croſs, that we might not die and ſuffer eternally. *Amen, Amen.*

O God, the Father of Heaven, have Mercy upon me a miſerable Sinner, and from thy Wrath, and from everlaſting Damnation, Good Lord deliver me.

Grant, O God, that, *Knowing the Terrors of the Lord*, I may effectually be perſuaded to break off my Sins; for 'tis *a fearful Thing to fall into the Hands of the living God, who is a conſuming Fire to all the Workers of Iniquity.* By the Aſſiſtance of thy heavenly Grace I reſolve this Day, O Lord, and all the Days of my Life, to live as becomes one that has Eternity in View; That when my periſhing Body ſhall crumble into Duſt, my Soul may be received in

Abra-

Abraham's Boſom: And that at the general Reſurrection in the laſt Day, when Soul and Body ſhall be reunited, I may be acceptable in thy Sight, through the alone Merits and Interceſſion of our Lord and Saviour Jeſus Chriſt.

OF

OF THE

Bleſſed Sacraments.

IF you are deſirous to know how many Sacrament Chriſt hath ordained in his Church; the Anſwe is plain: *Two only*, as generally neceſſary to Salva tion: That is to ſay, *Baptiſm*, and the *Supper of t Lord*.

Of BAPTISM.

The Sacrament of Baptiſm was inſtituted by o Saviour in the New Teſtament in the room of C cumciſion; and it is the appointed Way of enteri into Covenant with God, of becoming a Memb of Chriſt, and an Inheritor of the Kingdom of He ven. And without being baptized, you have Right to the other Sacrament, of the *Lord's Supp* But becauſe ſome weak, miſguided Perſons, thi that Infant Baptiſm is not *true Baptiſm*, I ſhall ſh very briefly what Proofs we have for Infant-Ba tiſm.

1. All Children are conceived and born in S hence ariſes the Neceſſity of their being waſhed *the Laver of Regeneration*; and of being there made the Children of Grace, which cannot in ordinary Way be effected, but by Baptiſm.

2. Our Saviour commanded little Children to brought unto him, and took them up in his Ar and bleſſed them. Moreover, they were admi

nto the Church of God under the Old Teſtament, nd ſure they ought not to be put in a worſe Con- ition under the Goſpel. Who then can forbid Water, that they ſhould not be baptized?

The *Jews* admitted into their Church, Children s well as Adult Perſons, by Circumciſion. Tho' by eaſon of their tender Age, they could not expreſs eir Belief of the Law, nor promiſe Obedience it. And therefore, the Apoſtles of our Lord nd Saviour, who were ſent to make Proſelytes to hriſtianity, could not debar Children whom the *ews* admitted, unleſs our Saviour had expreſsly rbidden it.

Again, the Practice of baptizing Infants appears the Chriſtian Church, from the Uſage of the poſtles; who baptized whole Families; *Lydia* and r Houſhold. *Acts* xvi. 15. The Jailor, and all s Houſe. *Acts* xvi. 33. And the Houſhold of *ephanas*. 1 *Cor.* i. 16. Nor is it at all reaſonable ſuppoſe, that there was no Child, or Infant, in theſe Houſholds. Beſides, after St. *Peter* had n the following Exhortation to the *Jews*, *Acts* ii. . *Repent and be baptized every one of you, in the me of Jeſus Chriſt, for the Remiſſion of Sins*, he s the following very remarkable Words: *For Promiſe is unto you*, and to your Children. And put this Matter paſt all Doubt, we know, that aptize Infants has been the Practice of the Chri- n Church in all Places, and in all Ages. And it continued in the Church for above ſeventeen dred Years: So that if Infant-Baptiſm be not Baptiſm, there has been no true Church ſince Saviour's Days.

ut it appears from the Word of God, from d Reaſon, and from the Judgment and Practice the univerſal Church; that Infants may, and t to be baptized; that the Church of Chriſt has right in baptizing them; that our Church does well

well in baptizing them; and that in this, as well other Matters, ſhe continues in the *true Faith, Doctrine, and Practice of the Apoſtles.*

It is needleſs, I hope, to anſwer every Objection to this Practice. However, I will anſwer the chief one, which is drawn from a Miſtake of our Saviour's Words, *Matth.* xxviii. 12. *Go, and teach all Nations, baptizing them. Teaching* being put before *baptizing*, they think Perſons ought to be taught before they are baptized. But the Order of Words is no Rule for the Order of Things. Beſides, obſerve, I pray, that what we tranſlate, *Teach all Nations*, is in the Original, *Diſciple*, or *make Diſciples*, as has been fully proved by learned Men. I requeſt all who were baptized in their Infancy, to pray for their miſtaken Brethren, that God would pleaſe to bring into the Way of Truth all ſuch as have erred, and are deceived; that as we have but one Lord, and one Faith, ſo we may have but one Baptiſm. This is added for the Inſtruction of ſuch as live like Heathens without Baptiſm.

Of CONFIRMATION.

This naturally follows next in Order, and is in purſuance of the great Vow we made at our Baptiſm. The Practice of Confirmation is as ancient as the Days of the Apoſtles: St. *Paul* laid his Hands on the baptized at *Epheſus*, and confirmed them. *Acts* xix. 6. Though the *Samaritans* had been converted and baptized by *Philip* the Deacon, they did not receive the Holy Ghoſt, till St. *Peter* and St. *John* had confirmed them. *Acts* viii. 14. *Tertullian*, who lived in the ſecond Century, ſays, that Hands were *laid on Hands after Baptiſm, to invite the Holy Ghoſt.* St. *Cyprian* has theſe Words, *Upon thoſe who have been baptized in the Church, the Holy Ghoſt is invocated and poured out, Prayer being made over them,*

Ha

Hands laid upon them. It is an Apoſtolical Rite, nd therefore with very good Reaſon practiſed in the Church of *England*, which has a juſt Veneration for ll ancient and good Cuſtoms: Moreover *Calvin* mmendeth the Uſe of it, and has ſpoken much in Favour; and yet, alas! 'tis too much neglected, the Grief of all good Men. 'Tis certainly a great to deſpiſe it, or wilfully to neglect it, becauſe it nduceth to the Increaſe of Chriſtian Piety, as pro- ing the Holy Spirit to aſſiſt us in our Duty. It nfutes the Anabaptiſts in their clamouring againſt for baptizing Children before they come to Years Underſtanding. For we have Baptiſm to ſecure in caſe of Death; and Confirmation is the ſame curity they pretend to, who defer it till riper ears. If you are a Godfather, be careful to diſ- arge the Obligation you have entered into; and young Perſons read over often the Office of Bap- m and Confirmation.

When therefore Children have been ſolemnly de- ted to God in Baptiſm, and their Names been tten in the Book of Life, they being come to ars of Diſcretion, and a fit Capacity of profeſſing ir Faith: Their Godfathers and Godmothers ght to bring them to the Biſhop, to be confirmed him: To the Intent, that in the Preſence of God the Congregation, they may renew the ſolemn miſe and Vow, that was in their Name, at their tiſm. Confirmation puts us in Mind how ſhame- t is to diſhonour the Chriſtian Name, when we openly in the Church declared our Reſolution ve and die in the Faith of Chriſt. If all that been baptized, and could give an Account and on of their Faith, were then preſented to the op for Confirmation, and would conſent to the miſe their Sureties made, and vow thro' God's to perform the ſame, this would draw down the

the Assistances of God's holy Spirit, dispose th
to remember their Creator in the Days of their Yo
and enable them *to grow in Grace*, and persevere
a godly and christian Course unto their Lives End.

The PRAYER.

I Bless thy Name, O God, that I w
in my Infancy dedicated to thee
Holy Baptism; wherein I was made
Member of Christ's Church, and an h
heritor of the Kingdom of Heaven.
grant, that I may live as becomes o
who is called to a State of Salvation, a
continue in the same to my Life's E
But, Lord, I am unable of myself to h
myself; therefore do thou mercifu
grant me the Assistance of thy holy Spi
at all Times and in all Places. O may
be unto me a Spirit of Holiness, to clea
my defiled Nature; a Spirit of Coun
in all Doubts and Difficulties; of C
rage, in all Dangers; of Constancy,
all Troubles, more especially in Times
Sickness, and in the Hour of Death.
humbly beseech thee that I may h
Grace to follow the Example of all
faithful Servants, who walked bef
thee in the Truth of thy holy W
and Godliness of Life, that at the
Day, I with them, and they with

ay attain to the Reſurrection of the uſt, and have eternal Reſt with all the aithful. Grant this, O Father, for Chriſt is Sake. *Amen.*

Of the LORD's SUPPER.

MEDITATION.

Ceaſe to wonder that the Devil ſo often tempts and prevails upon People ſtay away from the holy Sacrament: he knows of what Avail it is to at- in that Bleſſedneſs, from which through ide and Diſobedience he fell. It may ſtly be eſteemed one of the greateſt eſſings we Chriſtians enjoy, that we ve free Leave given us to approach the rd's Table. And we can in nothing re ſhew our black Ingratitude, than by glecting to do this in Remembrance of Saviour. Deareſt Jeſus! had not Mercy interpoſed, we had all been rnally undone; O how great was thy ve which cauſed thee to ſubmit to the ath of the Croſs for poor Sinners! ou waſt pleaſed to condeſcend to all innocent Infirmities of human Life; didſt permit thine Enemies, when ed with Rage and Fury, to lay their ilegious Hands upon thee; and when they

they had bound thee in a cruel Manner, and wickedly reviled thee, thou reviledst not again: But further, O dearest Saviour, thou wast by wicked *Jews* pronounced guilty of Death; and condemned by *Pilate*, and being stripped naked in the Palace, thou didst suffer thy tender Flesh to be torn with Scourges: Nay, did the Malice of the *Jews* end here? They fastened a Crown of Thorns upon thy blessed Head; and then, O immaculate Lamb of God, how like a harmless Sheep wert thou led to the Slaughter! At *Golgatha* thou didst hang on the Cross, thy Hands and Feet were pierced, thy precious Blood shed in great Abundance; and then, O adorable Saviour, thou didst bow thy sacred Head, and give up the Ghost, and die, that we might live for ever. O may this Love of thine constrain me to love thee again, with a pure Heart fervently! may it mortify and kill all Vices in me, and dispose me to grow in Grace, and in the Knowledge of our Lord Jesus Christ! A due Sense of thy Love is enough to soften and subdue the hardest Heart. O who can think on the Body of our Lord that was wounded for our Transgressions, and not have his Soul wounded within him? Who

think of his pierced Side, without a heart pierced for those Sins which caused it? Tell me, my Soul, who ever wished thee so much Good? What have our best Friends done for us, in Comparison of this Charity? Our blessed Lord speaks to us, as well as to the Daughters of *Jerusalem*; Weep not for me, but for yourselves; not for my Sufferings in a fruitless Compassion, but for yourselves, and your Sins, in a hearty Contrition. He desires no other Return than our following his Steps, that we may at last arrive at his Glory.

The PRAYER.

O Merciful and blessed Lord, who for the more solemn Remembrance of thy after Death and Passion, hast ordained this holy Sacrament to commemorate thy sufferings, and to convey to our Souls all the Benefits thereof: O make me a meek partaker of these sacred Mysteries! To all thy Favours, O Lord, already bestowed on thy unworthy Servant, I beg this one more; that thou wouldst be pleased to soften my stony Heart into a tender Sense of thy great Goodness and my own wretchedness, now that I am about to approach thy Altar, that thou mayst ac-

cept of me graciouſly for Chriſt his Sake. O let the Cry of thy Son's Blood ſpeak better Things in my Behalf than the Blood of *Abel:* That having my Heart ſprinkled from an evil Conſcience, I may draw nigh with a full Aſſurance of Faith, and thereby be filled with thy Grace and heavenly Benediction, through Jeſus Chriſt. *Amen.*

The Sacrament of the Lord's Supper being the higheſt Act of religious Worſhip, and yet ſo generally and ſhamefully neglected in Country Pariſhes, I think it requiſite here to ſhew the Duty of frequent Communion, anſwer Excuſes for not coming to the Holy Sacrament, and point out what Preparation is neceſſary.

Notwithſtanding many excellent Treatiſes have been written on this Subject, yet Numbers of People moſt unthankfully refuſe to come to the Lord's Table. Unreaſonable Scruples in ſome, and a general Coldneſs, as to all Matters of Religion, in others, have occaſioned an almoſt Diſuſe of this primitive Part of Devotion among us. For, notwithſtanding all the gracious Calls and Invitations of Chriſt, and his Miniſters, yet there are many and ſome too that carry an Appearance of Sobriety and Religion, who have never yet communicated. Therefore, that I may leave no one unſatisfied, I will endeavour, with as much Brevity as the Importance of the Subject will permit, to ſum up what I have to ſay in the following Particulars.

1. I ſhall give a plain Account of the Nature of the Sacrament, and the End for which it was ordained.

2. Shew

2. Shew, that all Chriſtians of riper Years, and alſo young Perſons after they have been confirmed by the Biſhop, are ſtrictly obliged to communicate.

3. Anſwer the ſeveral Pleas made by the Ignorant, or the Wicked, for the Neglect of it.

4. Give Directions how you muſt prepare yourſelf to be a worthy Receiver.

5. What you muſt do if you are really ſtraitened for Time, and cannot go through a long Examination, *&c.*

6. What ought to be your Behaviour after you have been at the Sacrament of the Lord's Supper.

1. Concerning the Nature of the bleſſed Sacrament and the End for which it was ordained. Know then and conſider, that the Lord's Supper is a Memorial, or ſolemn Commemoration of Chriſt's Death: The Inſtitution of the Lord's Supper, is recorded by four of the ſacred Writers. *viz.* St. *Matthew*, St. *Mark*, St. *Luke*, and St. *Paul*. The Sum of what they have delivered concerning it, is thus fully collected by the Church of *England*, in the Prayer of Conſecration. "*The Lord Jeſus, the ſame Night in which he was betrayed, took Bread; and when he had given Thanks he brake it, and gave it to his Diſciples, ſaying, take, eat, this is my Body, which is given for you, do this in Remembrance of me. Likewiſe after Supper he took the Cup, and when he had given Thanks, he gave it to them, ſaying, drink ye all of this, for this is my Blood of the New Teſtament, which is ſhed for you, and for many, for the Remiſſion of Sins; do this as oft as ye ſhall drink it, in Remembrance of me.*" From theſe Words of the holy Penmen, it plainly appears; that our bleſſed Saviour Jeſus Chriſt being immediately to ſuffer Death upon the Croſs, (by which Death he was to make a full, perfect, and

ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World,) he did then inſtitute, and command us (by receiving Bread and Wine) *to continue a perpetual Memory of that his precious Death until his coming again.*

So that this Inſtitution of our Saviour is as formal a Command to do what he then did, as any Words can expreſs.

It is impoſſible for any Law to be more peremptory and binding. Neither *Prayer*, nor *Preaching*, nor the Obſervation of *the Lord's Day*, which all acknowledge to be neceſſary Duties, are more plainly required, than *take, eat, this is my Body.— Drink ye all of this.— Do this in Remembrance of me.*

This then is the ſolemn Command of Jeſus Chriſt, the Author of this holy Inſtitution. We call him adorable Saviour, *Lord and Maſter*, which implies that he has Power and Authority over us; but we do no leſs than inſult and mock him, if we do not look upon ourſelves obliged to do what he commands. Our Saviour ſaid to the *Jews*, *Why call ye me, Lord, Lord, and do not the Things which I ſay?* 'Tis our Duty, therefore, to obey all the Commands of Chriſt, of which this is a principal one, otherwiſe we are no Chriſtians; or which is worſe, diſobedient and diſloyal Subjects to our *Lord and Maſter.*

The Chriſtian, therefore, that lives all his Days without receiving the Sacrament, ſeems to be no more ſenſible of the Want and Benefit of a Redeemer, than a *Jew* or a *Turk*; and yet I tremble to think, how many Thouſands go out of the World, without thus owning their Faith in our crucified Lord. What a baſe and ſhameful Ingratitude is this, not to remember the ſtupendous Bleſſings purchaſed for us by the Death of Chriſt?

B

But farther, This is not only an expreſs poſitive Command of our Lord and Maſter, of our Friend and Benefactor; but it was his laſt and dying Command. St. *Paul* ſays, in the ſame Night that he was betrayed, he took Bread and brake it: How moving, how tender and pathetick is this Circumſtance? The laſt Words of a dying Friend are uſually moſt ſtrictly obſerved by us. Now ſince this is the Command of our Maſter, who was juſt going to die for us, and we neglect it, we juſtly deſerve to be thrown back into that State of Slavery and Bondage, from whence by his Death, he hath delivered us.

But this moſt generous Saviour, who laid down his Life for us, deſires nothing in Return, but what is yet for our further Advantage; he deſires us not to forfeit that Happineſs which he has purchaſed for us by his Death; which brings me to a ſecond Motive to perſuade us to receive the Sacrament.

The great Danger of neglecting it.

We are, in this Life, ſurrounded with Variety of Temptations, no Condition of Life being free from the Aſſaults of our ſpiritual Enemies; and we have Reaſon to mourn, that ſo many Thouſands are enſnared by their Attempts, and prevailed upon to ſin againſt God. Now when we are juſtly humbled at the Sight of our Sins, the beſt Way to obtain a Pardon of them, is to repreſent to God the Father our Saviour's bitter Paſſion, that tho' not for our own Sake, yet for his Sake and Merits, he would be propitious to us miſerable Sinners.

Look round the World, and ſay, what Thing is equal to the Advantage of this gracious Vouchſafement.

For in this holy Ordinance our Baptiſmal Vow is renewed, our Faith ſtrengthened, good Deſires

kindled in our Breasts, and fresh Supplies of Grace are given us. To this was owing the fervent Charity of the primitive Christians, their Stedfastness in the Faith, and their patient enduring all Manner of Sufferings. 'Tis this that will afford you Benefits more than you can number, and greater than you can conceive.

Set before your Eyes the dreadful Example of those, who by slighting and forsaking the Memorial of Christ's Death, have fallen into *damnable Heresies, denying the Lord that bought them*; or else have abandon'd themselves to all Manner of wicked Words and Lewdness; of which we have too many sad Instances in the World. On the contrary, if we examine the Matter, we shall find those Persons to be the most devout and rational Christians, and the best People, who do most frequently communicate.

Therefore does our excellent Church invite and press her Members to receive three Times a Year at least. In many great Towns in *England* we have Monthly Communions; nay, in many Churches every Lord's Day.

The best of Christians are not so rooted in Faith and Love, but they want constant Help and Assistance from above. And this is afforded them in this Holy Sacrament; which if we did devoutly and constantly attend (as we have Opportunity) great and singular would be the Benefits thereof.

Another Motive is, the

Joy and Pleasure attending this Duty.

Many humble and devout Receivers find their Hearts filled and made glad with holy Joy, and Delight, in a due Performance of this heavenly Duty. Let the pious Christian, who comes with Humility and Devotion to the blessed Sacrament, say, whether

he has not often felt an inward Delight at the Lord's Table? Whether Jesus has not been known to him thereat in breaking of Bread?

Another Argument to persuade you to frequent Communion is,

The Advantage thereof.

How is it, that we do not all, like wise Merchants, flock thither where is the greatest Hope of Gain? Why do we not learn this Wisdom from the Poor among us, who constantly wait where the most bountiful Alms are given? That is, why do not all sincere Penitents repair to that Ordinance most diligently, where the greatest Good may be had both for Soul and Body?

Had our blessed Saviour to the End that we might be Partakers of so great a Blessing, ordained hard Services and rigorous Fastings; had he commanded us to sell all our Goods and give to the Poor, to endure sharp Afflictions, and on this Condition only have admitted us to this holy Sacrament; yet all this, and more, we ought most joyfully to have underwent, in order to obtain so excellent and effectual a Means of promoting our everlasting Comfort and Happiness.

But whereas our gracious Lord will bid us welcome on the easy Conditions of Repentance for our past Sins, Faith in our Lord Jesus Christ, and Resolutions of future Obedience, how inexcusable is it to stay away? I am amazed how any, who are called Christians, can think themselves dispensed with from this holy Ordinance; and therefore I proceed now to consider the several

Excuses or Pleas

Urged for the Neglect of Receiving the Sacrament of Christ's Body and Blood. Indeed no Pretence what-

ever can justify a Christian's Neglect of this Com-
mand of our Saviour; and it must be owned, tha
all those which are usually brought, are weak an
sinful.

The several Pleas made for the Neglect o
the Holy Sacrament, are,

1. Multiplicity of Business.
2. A sinful Life.
3. Ignorance, or having Doubts and Scruples.
4. A hard Heart, not able to relent.
5. The observing that some who come are no
made better.
6. That frequent Receiving will diminish the Re
verence due to the Holy Institution.
7. The not being in perfect Charity with a
Men.

The first Plea or Pretence *for the Neglect of re*
ceiving the Holy Sacrament, is Multiplicity of Busi-
ness. This indeed is the most common and ge
neral Pretence for not coming to the Lord's Supper
but it is a very wicked and scandalous one: Men
can find Time enough to follow their worldly Pro
fits and Pleasures, but to enter upon the serious
Business of their Souls they have no Leisure; other
Matters take up all their Time. Our Saviour, t
encourage us to let spiritual Concerns have the fir
Place in our Thoughts, assures us, that if we b
careful to serve God in the Way he prescribes, h
will bless us in our temporal Concerns; so that t
be religious is the most likely Way to thrive i
this World. Therefore, besides the Wickedness o
this Pretence, we see how false it is: But suppos
it were true, that to prepare ourselves for the Sa
crament, as we ought, would a little incommode u
in the Management of our temporal Concerns
ough

ought we not rather to lose some small Advantages here, than to forfeit the Favour of God, and endanger the Welfare of our Souls hereafter! But God in Mercy hath so ordered the Matter, that our worldly Affairs, with a little prudent Forecast, may be managed, and yet there shall be Time enough left for Duties of Religion.

Moreover, these very People, who complain they want Time, can find Leisure for Recreations, for Visits, for idle Discourse, or, what is worse, for Slander and Calumny; but when our Saviour invites them to his Table, they have no Time. If unnecessary Business, or Diversion, causes us to neglect the Sacrament, we openly declare to all the World, that we love our Bodies better than our Souls; our Friends more than God; and Earth more than Heaven.

A second Pretence made for the not receiving the Sacrament is, *A bad Life.*

This is fully answered in the Exhortation before the Communion, in these Words: "If any Man say, I am a grievous Sinner, and therefore am afraid to come, *wherefore then do you not repent and amend?*

Indeed, the Lord's Table is no Place for a Man that is wicked, and designs to go on in his Wickedness: The Sacrament is a Token of Pardon and Reconciliation; and what has the obstinate Rebel to do with the Favour of his Prince? Christ indeed came into the World to save Sinners, but such Sinners as do truly and earnestly repent them of their former Sins, and who bring forth Fruits meet for Repentance. It is not the humble and returning, but the obstinate and perverse Sinner, that must keep from the Lord's Table, and he, if he lives and dies in his Sins, as certainly as God is true, shall be excluded from the Kingdom of Heaven.

And whereas ſome excuſe their not coming to the Sacrament, on account of their paſt Sins, ſo others dare not come for fear of falling into Sin after they have received it.

Anſw. It muſt be owned, that every wilful and deliberate Sin, after our Vows made at the Sacrament, is a great Aggravation of our Guilt, but does not render it unpardonable.

Though it be our bounden Duty, after we have been at the Lord's Table, to uſe our utmoſt Care to avoid Sin, yet it is not to be expected, that in this World of Iniquity, we ſhould live entirely free from it. The beſt of Men after receiving the Sacrament do not live without Sin; in many Things we offend all: But the Sacrament is appointed as a Means to ſtrengthen us more and more againſt Sin. Should we therefore be ſo unhappy as to fall into Sin at any Time, we muſt humbly implore God's Mercy through Chriſt, and have Recourſe to the Sacrament, which will in Time enable us to gain the Victory over the Fleſh, the World, and the Devil.

Let no Diſtruſt therefore of your Unfitneſs keep you any longer from the Lord's Table. The ſincere acknowledging of your own Unworthineſs will be accepted through the Worthineſs of Chriſt Jeſus. When you own that you *are not worthy to gather up the Crumbs under the Lord's Table*, he then aſſures you, that he is the *ſame Lord, whoſe Property is always to have Mercy.*

It is a Stratagem of the Devil, to terrify pious and well diſpoſed Minds, and throw Scruples in their Way, in order to keep them from the Holy Sacrament. The Benefits of this holy Ordinance certainly are ineſtimable, or the great Enemy of our Souls would not take ſo much Pains to keep us from it, by laying ſo many Scruples and Impediments in the Way; therefore if you ſhall hear

Voice from within, saying, *Come not to this holy Feast, for thou art a Sinner*; let Faith answer, That *Christ came not to call the Righteous*, but *Sinners to Repentance*.

If you are a great Offender, the more Want have you of a Saviour. In short, the Sacrament was not appointed for Angels, who are pure and undefiled Beings; but for Man, who is a frail Creature, subject continually to Errors and Miscarriages. Do you endeavour to be as good as you can; and whenever, through Surprize, you have been drawn from the Paths of Virtue, repent immediately, and then be assured, that God will accept of your sincere Endeavours, and forgive your unavoidable Infirmities, nay even your most deliberate Sins, if you repent of them and forsake them in the Name of Jesus Christ.

A third Pretence against receiving, is *Ignorance*, the not being able to read; or some Doubts, which make you dread, least you should be unworthy Communicants. Now pray consider, if you are perfectly ignorant of your Duty, this Ignorance is highly blameable, and will be a Bar to your going to Heaven, as well as coming to the holy Sacrament. If you labour under Doubts and Fears, why do not you, as the Church advises, repair to your Parish Minister, for his Advice and Direction?

If your Estate be in Danger, a wise and expert Lawyer is soon consulted. If you are cast upon a Bed of Sickness, a Physician is sent for. If therefore you have Perplexities of Mind, and will not use the Means to compose them, you are to charge your Uneasiness upon your own Head. Your spiritual Guide is appointed to explain the Nature of this blessed Sacrament, to inform your Conscience, to instruct you in the Faith, to direct your doubtful Steps, to give you Advice for your Soul's Health; to which, if your own Prayers and sincere Endeavours are not wanting, you may reasonably hope, that God will

lead you into the *Way of Salvation*. But perhaps you are not so ignorant as you think yourself; t you mistake the Degrees of Knowledge which a required in a worthy Communicant.

If you know the Author of this Ordinance to b Jesus Christ, and the End of it to be a Commemo ration of his Death, the Use of it to renew yo Covenant with God, which you made at yo Baptism, and the Pardon of your Sins to be hereb sealed; if you consider that Christians are here united in the strictest Bonds of Love and Charity if you come with an earnest Desire to increase dai more and more in the Knowledge of Jesus Chri and grow in Grace, and in all Godliness of Living depend upon it, that God will graciously recei you.

For a fourth Excuse you say thus; I fear m Heart is hardened; I cannot, like *Mary Magdale* weep much, though I have much to be forgiven.

I answer, Though you cannot mourn so muc as others may do, and as you yourself would wi to do, nevertheless you may be a true Penitent f all this. You grieve that you are grieved no mor therefore you have not a hard Heart, nor do y want the Grace of Repentance; therefore shou you come to this Sacrament to increase your god Sorrow for Sin, wherein the breaking of the Brea and the pouring out of the Wine, will put you Remembrance of a bleeding crucified Saviour, a will help to soften your Heart, and increase yo godly Sorrow for Sin.

The fifth Excuse you make for not coming the Sacrament is this: Some of those who com do not lead better Lives than they who keep awa and therefore what good is there in communicating

Answ. How do you know that your Neighbo who frequent the Lord's Table have not repented

their paſt Sins, or made firm Reſolves againſt them for the Time to come? And ſuppoſe any of theſe have unhappily ſtarted aſide, like a broken Bow, and fallen into preſumptuous Sins afterwards, yet ſtill is their Condition worſe than your's, who profanely turn your Back upon the Lord's Table, caſting off all Regard to God and Religion?

A ſixth Pretence againſt frequent *receiving* is, That it will diminiſh the Reverence due to the holy Sacrament.

This Objection is founded upon the Experience Men have, that their Familiarity and intimate Converſe with Men and Things in this World, is apt to diminiſh their Value and Reſpect for them; not conſidering that it is quite contrary to ſpiritual Things, the frequent Uſe whereof is the likelieſt Means to encreaſe our Veneration and Reſpect towards them. The oftner we converſe with God in his holy Ordinances, the more we ſhall admire his divine Perfections, and the more we ſhall be diſpoſed to conform ourſelves to his Likeneſs; for an Object of infinite Perfection in itſelf, and of infinite Goodneſs to us, will always raiſe our Admiration, and heighten our Reſpect and Eſteem, the more we contemplate it. I am ſure Experience will inform us, that the devouteſt Ages of the Church were thoſe wherein the Practice of frequent Communion moſt prevailed.

Never was there ſo much Fervour and Strictneſs of Piety, as when the Faithful met daily at the Lord's Table. And in the Accounts we have of the greateſt Saints, never any one excelled in the Virtues of the Chriſtian Life, but what diſtinguiſhed himſelf by frequently nouriſhing his Soul with this heavenly Banquet. Nay, I dare appeal to thoſe holy Souls who live under a ſtrict Senſe of their Duty in this Particular, and embrace all Opportunities which the Providence of God offers them to commemorate

memorate the ineffable Love of their dying Re-
deemer; whether they do not find themselves mo
determined to be just in all their Dealings, an
readier to relieve the Necessities of the Poor; wh
ther their Affections to the World do not lo
Ground, and their Desires towards Heaven do n
grow more intense and vigorous; whether their Pa
sions are not more calm, and their Patience an
Submission to the Will of God more evident an
conspicuous; whether they are not sensible of le
Fondness for Life, less Earnestness for Trifles, le
Desire of Glory, less Eagerness for Profit, and le
Concern for whatever the World most esteems?

7. The last Plea you urge against receiving th
Sacrament is, *I am not in Charity with my Neigh-
bours*, and therefore cannot come to that Ord
nance, which requires so much of *mutual Love an
Charity*.

The Sacrament, indeed, is a Sacrament of Lov
being left as a Pledge of our blessed Saviour's Lo
to us, and therefore to be received in *Love an
Charity*. It is true, so long as you are in a Sta
of Hatred, or of an uncharitable Temper, you a
not fit for this, or any other religious Du
Whose Fault is it, that you are not in Charity wi
your Neighbour? Pray consider, what Love ca
you have for your Saviour (whatever Reverence y
pretend for his Sacrament) who laid down his Li
for your Sake, when you will not give up a
hard and uncharitable Thoughts against your Br
thren at his Request? Shall Christ die to recon
cile you to his Father, and will not you be re
conciled to your Neighbour, for whom Chri
died, as well as for you? It is amazing, that yo
make your Guilt a Pretence for not performin
religious Duties. Assure yourself, that as long
you are resolved to hate your Brother, you ca
have no Advantage from Christ's Blood, who c

of the Riches of his Love and Charity died for Mankind, even while they were Sinners. If your Brother, who has offended you, refuſes to be reconciled, that is not your Fault; the Crime of Uncharitableneſs lies then at his Door; but do you preſerve your charitable Temper, and approach the holy Table.

The Love of Chriſt, one would think, ſhould ſubdue the Enmity of our Natures towards each other; that Pride, the Cauſe of almoſt all Quarrels; that Bitterneſs of Spirit, that Rancour and Revenge which too much prevail every where. Our Hatred, our Reſentments, our Revenge, ſhould be turned againſt our Sins. What a happy World would this be, if the whole Body of Chriſtians did frequently meet together in perfect Love and Charity, at the holy Communion? All Mankind muſt needs love one another, if they did often meet at this holy Table; they could not, they dared not, entertain any Hatred or Malice in their Breaſt, one againſt another.

This Conſideration will, I hope, make you as ſollicitous as may be, for a ſpeedy Reconciliation with your Neighbour; and you will not look upon that any longer as a Plea to keep you from the Lord's Table.

These are ſome of the common Excuſes for the Neglect of this Duty. But Oh! let theſe and all other Obſtacles be removed out of the Way, and no longer neglect coming to this holy Table; neglect not your own Salvation, when it may be ſo eaſily obtained. It is a certain Sign we have no great Senſe of the Benefit of a Saviour, when we forget him days, nay, even Months and Years without Number. We ſhould be ſo far from neglecting this Ordinance, that we ſhould heartily thank God for every Opportunity he offers us, of thus ſhewing forth his Death, and our grateful Remembrance of it.

it. Methinks we ſhould long with holy *David* (wh
ſaw but the Shadow of theſe Bleſſings) to be ſati
fied with the good Things of God's Houſe, and
compaſs his Altar; and ſhould cry out with hi
*O when ſhall I come and appear before thee? My So
longeth, yea, even fainteth for the Courts of the Lord, a
my Fleſh crieth for the living God!* Had we the
fore but a juſt Eſteem of Things, we ſhould a
count it the greateſt Unhappineſs in the Wo
to be debarred of this Privilege, which yet we
deliberately and frequently refuſe to partake of.

I now come to ſhew what Preparation is nece
ſary, before you receive the bleſſed Sacrament.

Now a holy Life, a daily walking before G
in his holy Ways; the being faithful and dilige
in your honeſt Calling; the exerciſing yourſelf u
to Godlineſs, and keeping a Conſcience void
Offence towards God, and towards Man, is the b
Preparation. It is certain, that the Primitive Chr
ſtians, being moſtly of the poorer Sort, and oblig
to get their Bread by the Sweat of their Bro
and yet receiving the Sacrament very often, ſom
times every Day, could not employ much Ti
by way of Preparation. Much depends upon t
habitual Temper and Diſpoſition of the Mind, a
the conſtant Exerciſe of true Devotion: Likew
the Capacity and Leiſure of each Perſon muſt
conſidered in fixing the Portion of Time, to
employed in actual and particular Preparation.
good Chriſtian, who ſets the Lord always bef
him, cannot need much Time to aſſure him
that he comes with due Diſpoſitions. On the co
trary, thoſe who have forgotten God Days wi
out number, require more Time, and ought to u
dergo a ſtricter Examination, to ſee if their Repe
tance be ſincere. But the great Matter to be
tended to, is the general Tenor of our Lives,
which, if there be but an Evenneſs and Regular

well doing, if there be but an honeſt and good heart, *A Man may go forth to his Work*, and to his labour, on *Saturday*, and be a good Communicant on *Sunday* Morning. *To love our Lord Jeſus Chriſt in Sincerity, and to keep his Commandments; to ceaſe to do Evil, to learn to do well; to refrain the Tongue from Evil, and the Lips that they ſpeak no Guile; to ſeek Peace, and enſue it*; to follow the Works of our Calling with Induſtry, and to provide for our family with Honeſty; to truſt in God's Providence, and be content with our Condition: In ſhort, *to live ſoberly, righteouſly and godly in this preſent World*, that is the true Preparation; and he that thus communicates, will never be rejected of God, or ſerve to be condemned by Men. I ſpeak not this to diſcourage thoſe extraordinary Exerciſes, which ſome good Chriſtians chuſe to go through before they receive the Holy Sacrament: My View is to diſtinguiſh what is really eſſential, from what is only Circumſtantial; and to make Chriſtians comprehend, that an involuntary Omiſſion of certain religious Exerciſes, of which God has preſcribed neither the Number, nor the Seaſon, nor the Length, cannot exempt us from complying, when otherwiſe we may, with a Duty, which is abſolutely commanded to Chriſtians of all Conditions.

The Firſt COLLECT; *to be uſed Morning and Evening all the Week before the Sacrament.*

Thank thee, O Lord, that thou haſt wrought in me a Deſire to approach thy holy Table; mercifully grant that I may ſo partake of thoſe holy Myſteries, that my Soul may be nouriſhed with all

all Goodneſs; and that I may evermo
dwell in Chriſt, and Chriſt in me.
give me ſuch a Senſe of thy unſpea
able Goodneſs to poor, miſerable, ſinf
Worms, that I may rejoice in the Lo
and evermore ſerve and delight in G
my Saviour: whilſt I am muſing let t
Fire of my Devotion kindle in the brig
eſt Flames of Love and Admiration,
that Mercy of thine, which is grea
than the Heaven, and above all Bleſſi
and Praiſe. Increaſe in me ſuch a Se
of this and all thy Mercies, that all t
Temptations of the World, the Fle
and the Devil, may never be able
quench it; but that being enlivened a
quickened thereby, *I may preſs towa
the Mark, for the Prize of the high Cal
of God in Chriſt Jeſus.* Inflame my co
Heart with holy Ardors, that I may
touched with godly Sorrow in the m
immediate Preſence of the Great Ju
of Heaven and Earth: Subdue
worldly Affections, that I may worth
praiſe thee here, and to all Eternity.

The Second COLLECT.

ALmighty God, by whoſe Bounty
Goodneſs, I have now an Opp
tu

unity offered me of approaching thy Table, and of pleading before thee, the prevailing Merits of the Death and Paſſion of thy Son Jeſus Chriſt: Aſſiſt me, O Lord, with thy holy Spirit, in the great Duty and Service I am about to perform; and though my many and great Sins render me unworthy of drawing near to this heavenly Feaſt, yet, O merciful God, let the precious Blood of my ever bleſſed Saviour cleanſe me from all my Sins; forgive all the evil Thoughts of my Heart, my idle and raſh Words, my wicked and ungodly Deeds; and give me thy heavenly Grace, whereby I may be enabled for the future to *ſerve thee in Holineſs and Righteouſneſs all the Days of my Life*; that ſo living in thy Fear, I may die in thy Favour; and at laſt be numbered among the Saints of God in Glory everlaſting, through Jeſus Chriſt our Lord. *Amen.*

The Third COLLECT.

I Will not preſume to come to thy Table, O merciful Lord, truſting in my *own Righteouſneſs*; *but in thy manifold and great Mercies*: Fit me, O Lord, by an hearty Gratitude towards my Saviour, and a ſincere Love of my Brethren, by deep

deep Contrition for my Sins, and by ſincere Reſolution of a better Courſe Life, to approach thine Altar. Acce of the Expiation which thy Son ha made of all my Tranſgreſſions, by t Sacrifice of himſelf, as of a Lamb wi out Spot or Blemiſh. Let the Reme brance of my Sins, and of his bitter Sf ferings for them, pierce my very Hea and engage me for ever to love a ſerve him who laid down his Life me.

Cleanſe me, O Lord, *from all Filt neſs of Fleſh and Spirit*, that I may a meet Gueſt for thy holy Table, a a real Partaker of thoſe Benefits, wh are repreſented in the Sacrament of Chri Body and Blood. Strengthen, O Lo all good Reſolutions in me; enable by thy Grace faithfully to perform Conditions of that Covenant which made in Baptiſm, and now intend to new in the Holy Sacrament, by dedi ting myſelf entirely, and for ever, to Service of my bleſſed Redeemer, *hath loved me, and waſhed me from Sins in his own Blood.* To him be Honour and Glory, Thankſgiving Praiſe, Love and Obedience, for e *Amen.*

This Week apply yourſelf to meditate on divine bjects, and ſtir up all the Faculties of your Soul, s to perform this high Duty, in a devout and ptable Manner.

he Uſe of the following Ejaculations will tend eep your Mind in a devout Frame.

ORD what is Man, that thou art mindful of him; or the Son of Man, t thou regardeſt him?

Deliver my Soul, O Lord, from lying ps: and from a deceitful Tongue.

Make me a clean Heart, O God, and ew a right Spirit within me.

Caſt me not away from thy Preſence, take not thy Holy Spirit from me.

Let the Words of my Mouth, and the ditations of my Heart, be now, and rmore, acceptable in thy Sight, O rd, my Strength and my Redeemer.

our converſing daily with the World will be apt to abate your Zeal for Religion, if you do keep alive the heavenly Flame, by Prayer, ding, and Meditation. The Noiſe and Hurry e World is apt to diſcompoſe and unfit the Mind the Duties of Religion. So that the Man of ineſs, who has any ſerious Thoughts of another rld, ought more eſpecially to lay hold on all portunities to read the holy Scriptures, to pray meditate, which may ſecure him againſt thoſe gers he daily converſes with, and which may fy him againſt thoſe watchful Enemies that lie wait to deſtroy him. For as they who have

Leiſure

Leiſure, ought frequently to receive the holy Co
munion, as the beſt Improvement of their Tim
ſo they that are engaged in many worldly Affa
ought to come often to the Sacrament, and le
how to ſanctify their Employments. It is y
Duty, indeed, to provide for yourſelf and Fam
by Induſtry and Labour; but this muſt not t
up all the Vigour of your Mind. You have a hig
and a more noble Part to take care of; I m
your immortal Soul (worth more than the wh
World.)

Upon Friday *before the Holy Communion*

Conſider, O Man, whoever thou art that ſinn
againſt God, that thou can'ſt not hope for Par
without Repentance: Therefore, on this Day
thyſelf to Account, examine your Ways by
Rule of God's Commandments, and ſearch a
every ungodly Deed, condemning yourſelf for y
paſt Tranſgreſſions; and imploring the Mercy
your heavenly Father through his well-beloved So

Nothing can be of greater Uſe, than for M
in this State of Danger and Infirmity, frequently
call themſelves to a ſtrict Account, comparing t
Actions with the Laws of God; if this Duty
Self-Examination was duly performed, the Seed
Vice could not take ſuch deep Root in the He
But many, who get their Bread by the Sweat
their Brows, who are Servants, and cannot co
mand their own Time, complain they have not
Opportunity for this Examination: Here then,
muſt add a Word to the Maſters themſelves.
need not tell them, that every Maſter of a Fam
muſt be in ſome Meaſure anſwerable for the r
gious Behaviour of his Family: He is to wa
over and inſtruct, and admoniſh, and reprove
Children and Servants: He is to worſhip G
with them in his Family, and to allow and

ire them to worſhip God in ſecret by themſelves, d in the publick Congregation, and particularly the Lord's Table. But if covetous Maſters will allow their Servants Time for religious Duties, Examination may be performed the *Sunday* be- ; or by riſing a little ſooner, or only a little r lying down to reſt, he may redeem Time ough from his Sleep to enlarge his Devotions, to mine the State of his Soul, and by the Exerciſe Repentance and Thankfulneſs, Faith, Hope, and harity, prepare himſelf in the beſt Manner for a orthy Approach to the Lord's Table. Beſides, in Fields, or at the Plough, or working at a Trade, n may reflect on their Lives paſt, and offer up out Ejaculations: But Want of Time is generally ivolous Pretence; for they can find Leiſure for neſs, for reading ill Books, and profane Ballads, which corrupt the Mind, and render it averſe ll holy Duties.

Therefore make no Excuſes; but be humbled ſorrowful, that you have not conſidered theſe ngs ſooner: Beg of God, who alone ſearches Heart, and tries the Reins, to diſcover to you the Evils and Deceits of your own Heart, and *judge yourſelves here*, that you be not *condemned after*.

THE

THE

LITANY

OR,

Humble Supplication for thoſe Virtues and Graces which Reſpect our Duty to Almighty God, our Neighbours, or Ourſelves.

LITANY.

O GOD the Father of Heaven:
Have Mercy upon me, a miſerable Sinner.

O God the Son, Redeemer of Mankind, the Author and Finiſher of our Faith:
Have Mercy upon me, a miſerable Sinner.

O God the Holy Ghoſt, the Sanctifier, Comforter, and Perfecter of the Faithful, who alone can'ſt guide and aſſiſt me in my Duty,
Have Mercy upon me, a miſerable Sinner.

O God, who preſerveſt me every Moment of my Life, from ſad Accidents and Dangers; who haſt redeemed me by the Death of thy Son, and ſanctifieſt me by the Grace of thy Holy Spirit; who haſt afforded me all the neceſſary Means and Helps to Salvation, and haſt prepared a glorious Inheritance for me in the Kingdom of Heaven:

Have Mercy upon me, a miſerable Sinner.

To be preſerved from ſinning againſt God.

From Infidelity, and Diſtruſt of thy Mercy, O God; from murmuring at thy Dealings with me; from being impatient under thy afflicting Hand, and diſobedient to thy juſt Commands:

Good Lord Deliver me.

From indulging evil Thoughts and Deſires; from bad Company and Diſcourſe; from taking thy ſacred Name in vain; from miſpending the Lord's Day; from Coldneſs, Wanderings, and Indevotion in my Prayers:

Good Lord deliver me.

From putting off my Repentance from Day to Day; from reſiſting the good

Motions of thy Holy Spirit; from tame[ly] hearing others blaſpheme, or any way diſhonour thy Holy Name:

Good Lord deliver me.

From deſpairing of thy Mercy, [or] preſuming groundleſly on thy Goodneſs going on in a Courſe of Sin, or fearing Man more than thee, O God; from want of Zeal in thy Service, and Cowardice in not ſtanding up for thee againſt Evil Doers:

Good Lord deliver me.

From Neglect of reading the holy Scriptures, in order to learn my Duty; from being careleſs and remiſs to practiſe what I hear or read; from abſenting myſelf from the Lord's Table, or coming without a due Preparation of Soul, or neglecting to keep the Promiſes and Vows I made at thy Altar:

Good Lord deliver me.

To be preſerved from ſinning againſt your Neighbour.

From diſhonouring my Parents; from being refractory and diſobedient to the lawful Commands of our Governors

Church and State; from being unfaithful in what is committed to my Truſt; from drawing Men into Intemperance or ōther Vices, which may bring upon them Diſeaſes or Death:

Good Lord deliver me.

From Fraud and Oppreſſion; from Theft, Treachery, or Lying; from Railing and Slander; from doing Hurt in any kind to my Neighbour:

Good Lord deliver me.

From Malice and Revenge; from ill Wiſhes and Curſes; from bearing falſe Witneſs to the Hurt, and coveting my Neighbour's Goods:

Good Lord deliver me.

From Ingratitude to thoſe who have done me Good: from Uncharitableneſs to the Poor; from drawing others into Sin by my Example or Perſuaſion; from flattering them in their Faults, and not reproving them for their Faults, when I have Opportunity, or Authority ſo to do, when they do amiſs:

Good Lord deliver me.

To be preſerved from ſinning againſt yourſelf.

From being puffed up with a high Conceit of myſelf on Account of the Goods, either of Nature or Grace; from being lifted up with Pride, or vain Conceits of my own Holineſs; or being intemperately fond of the vain Applauſe of the World: or committing Sin to avoid Reproach from evil Men:

Good Lord deliver me.

From Anger and Revenge; from an immoderate Deſire of Riches or ſenſual Pleaſures; from Diſcontent in my preſent Condition, and envying the Proſperity of others:

Good Lord deliver me.

From miſpending my precious Time in Rioting and Drunkenneſs, in ſenſual Pleaſure or Idleneſs; from Laſciviouſneſs, Luſt, and Fornication; from unchaſte Songs and filthy Diſcourſe, and from idle and lewd Companions:

Good Lord deliver me.

From a Neglect of reſiſting Temptations; from not amending my Life according

cording to God's Holy Word; from not being careful often to examine the State of my Soul; from not growing in Grace, and preſſing forward towards the Prize of our high Calling:

Good Lord deliver me.

PETITIONS *for* GRACES.

I a miſerable Sinner do beſeech thee to hear me, O Lord God; and that it may pleaſe thee to give me hearty Repentance for all the Errors of my Life paſt; to work in me a ſincere Reſolution to amend my Life for the Time to come; to have Compaſſion on the Infirmities of my frail Nature; and in all Dangers, Trials, and Temptations, to ſtrengthen and relieve me:

I beſeech thee to hear me, good Lord.

That I may avoid the Sins I have committed heretofore, and perform the Duties I have neglected, that I may keep my Vows and Reſolutions of Amendment; or if I unhappily ſtart aſide, and fall into Sin, that I may immediately recover, and through thy Grace finally beat down Satan under my Feet:

Grant, O good Lord.

That it may pleaſe thee to give me ſuch a lively Faith in Chriſt Jeſus; ſuch a belief of thy Word; and ſuch a Truſt in thy Mercy, as may produce in me a conſtant Obedience to thy holy Will and Commands:

Grant, O good Lord.

That I may remember and reflect upon my Saviour's Sufferings, with the higheſt Thankfulneſs and Love; and that I may in ſome meaſure be fit to meet him at his holy Table, who, by his precious Death upon the Croſs, did make a full Satisfaction for the Sins of the whole World:

Grant, O good Lord.

Grant, that as this bleſſed Feaſt was deſigned to increaſe Love and Charity among Chriſtians, I may, according to my Ability, relieve the Poor and Diſtreſſed; forgive my Enemies, render Good for Evil, and endeavour, as much as in me lies, to promote the temporal and eternal Welfare of all Men:

I beſeech thee to hear me, good Lord.

That

That it may pleaſe thee to have Mercy upon all *Jews*, *Turks*, *Infidels*, and *Hereticks*, to take from them all Ignorance, Hardneſs of Heart, and Contempt of thy Word; and enlighten the Eyes of all that ſit in Darkneſs, and the Shadow of Death, and fetch all wandering Souls home to thy Flock, that there may be Joy both in Heaven and upon Earth:

I beſeech thee to hear me, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs Children and Widows; and to have Pity on all that are afflicted or diſtreſſed in Mind, Body, or Eſtate; giving them Wiſdom to make a Spiritual Advantage of what thy Hand hath laid upon them:

I beſeech thee to hear me, good Lord.

That it may pleaſe thee to give me true Humility, the Ornament of a meek and quiet Spirit; a Contempt of the World, a Love of Heaven, and heavenly Things:

Grant, O good Lord.

That I may be endued with a Spirit of Temperance and Sobriety, that I may

uſe thy good Creatures to thoſe Ends for which they were deſigned; and not, like *Eſau*, prefer a Morſel of Bread before thy Bleſſing: That I may hunger and thirſt after Righteouſneſs, and account it Meat and Drink to do thy Will, O God:

Grant, O good Lord.

That I may carefully abſtain from all Appearance of Evil; have Grace to own my Saviour Chriſt and his Religion, in the Midſt of a ſinful Generation; and by a ſober, righteous and godly Life, to adorn my Chriſtian Profeſſion.

Grant, O good Lord.

That I may ſtrive manfully againſt the Fleſh, the World, and the Devil; and preſerve my Soul and Body in Holineſs; and have a Love of thy Honour and Glory, above all the Riches, Honours, and Pleaſures of the World:

I beſeech thee to hear me, good Lord.

That under all the Afflictions of this Life, which thou ſendeſt either as a Puniſhment for my Sins, or for the Trial of my Faith, whether they be Poverty, Sickneſs,

neſs, Reproach, or Slander, I may patiently ſubmit to thy divine Will:

Grant, O good Lord.

That my Heart may not be inclined to any evil Thing, but that I may reſiſt every wicked Inclination, when it firſt ariſes, and not conſent unto it; and that my Soul and Body may be pure and clean, and a fit Habitation for thy holy Spirit:

Grant, O good Lord.

Since by my Words I ſhall be juſtified, and by my Words I ſhall be condemned, that no profane Swearing nor Curſing; no obſcene Words that may corrupt the Mind; no angry or injurious Expreſſions, may proceed out of my Mouth:

Grant, O good Lord.

That all my Actions may tend to thy Honour and Glory, that I may perform the Duties of divine Worſhip with Devotion and Fervour, that I may with Diligence perform my honeſt Labour, do Juſtice, love Mercy, and walk humbly before thee:

Grant, O good Lord.

That it may pleaſe thee to give us true Repentance, before we are overtaken by thy Judgments; to turn to thee with our whole Hearts, with all Lowlineſs and Meekneſs: And do thou of thy gracious Goodneſs, ſo make haſte to help us in this World, that we may ever live with thee in the World to come:

I beſeech thee to hear me, good Lord.

That I may diligently and faithfully inſtruct all thoſe whom thy Providence has committed to my Care [*name Children and Servants*] that I may uſe my beſt Endeavours, the Lord being my Helper, to ſave the Souls of thoſe for whom Chriſt died; that by thy tender Mercies in Chriſt Jeſus, I with them, and they with me may be numbered among thy Saints in Glory everlaſting:

Grant, O good Lord.

That I may with Honeſty and Diligence perform the Duties of that Station thy Providence hath placed me in, and ever follow the good Motions of the holy Spirit; reſiſting the Temptations of the World, the Fleſh and the Devil, la

ing aſide every Weight, and the Sin that ſo eaſily beſets me:

Grant, O good Lord.

O Lamb of God, that takeſt away the Sins of the World,

Grant me thy Peace.

O Lamb of God, that takeſt away the Sins of the World,

Have Mercy upon me.

O Lord ſend me Help from thy holy Place:

And evermore mightily defend me.

O Lord ſave thy Servant:
Who putteth his Truſt in thee.

WHERE, and to whom can I flee for Succour, and Pardon, but to thee, O Lord, who art merciful, long-ſuffering, and abundant in Goodneſs, keeping Mercy for Thouſands, and pardoning Iniquity and Sin; vouchſafe therefore, O gracious God, for thy Name's ſake, for thy dear Son's Sake, whom thou haſt ſet forth as a Propitiation for the Sins of the whole World, to look upon me with an Eye of Pity and Com-

paſſion, and *blot out as a thick Cloud my Tranſgreſſions, and as a Cloud my Sins; be merciful to my Unrighteouſneſs, and my Sins and Iniquities remember thou no more:* Lead me to that Repentance unto Salvation not to be repented of, which may bear ſome Proportion to the Greatneſs of my Offences. O gracious Lord, pity, cleanſe, and forgive me, for thy Mercies Sake.

Accept, in thy abundant Compaſſion, my unfeigned Sorrow for all my Sins paſt; and grant that I may never ſo preſume on thy Favour, as to deſpiſe the Riches of thy Goodneſs; but that thy Forbearance and Long-Suffering may lead me to Repentance and Newneſs of Life, through Jeſus Chriſt, O Lord.

I AM grieved, O my God, I am grieved that ever I ſhould ſin againſt thee; that I, the Work of thy Hands, ſhould ſin againſt thee, my Maker, my Father and my Judge; that I ſhould have ſinned againſt thee, O bleſſed Jeſus, whom thou haſt redeemed with thy moſt precious Blood: that I ſhould have defiled the Temple of thy holy Spirit, and ſin ſo grievouſly againſt him who ſanctified me. For this, O merciful God, do I grieve and mourn

mourn, and am ſtill grieved, becauſe I can grieve no more.

O that my Head were Waters, and my Eyes a Fountain of Tears, that I might weep bitterly for my Tranſgreſſions! O Lord, ſoften by thy Grace, and break this hard Heart of mine: For thou only canſt do it, and melt it into Tears of Contrition. But, alas! all the Tears I can ſhed, cannot waſh away even one of my Sins; how much leſs then my great and preſumptuous ones! No, 'tis thy Blood alone can do it. Thus, therefore inſtead of my own Tears, accept, O heavenly Father, of the Blood of thy own well-beloved Son; and for his Sake be merciful unto me. *Amen.*

O That I had died before my Soul was drawn aſide from the Paths of Virtue! But, O my God, though I cannot come before thee as an innocent Perſon, yet, if my Heart deceives me not, I come among the Penitents. O bleſſed Spirit of Grace, repair my Weakneſſes, ſubdue my evil Inclinations, confirm my Repentance, enliven my Gratitude, dwell in my Heart by Faith, enlarge my Hopes, increaſe my Charity: Accept my humble and ſincere, tho' imperfect and unworthy Ser-

Service; make Interceſſion for me, and ſeal me unto the Day of Redemption. O let me continue thine for ever, and daily increaſe in all holy Graces more and more, until I come to thine everlaſting Kingdom, through Jeſus Chriſt our bleſſed Lord and Saviour.

Shall I continue in Sin that Grace may abound? God forbid: I reſolve O Lord (by the Grace of thy holy Spirit) to take heed unto my Ways, and to love thee above all the Pleaſures and Intereſts of this Life; and becauſe I am weak of myſelf and frail, be pleaſed, O Lord, to confirm and ſtrengthen me in theſe good Purpoſes. I do here this Day in thy Preſence and before the holy Angels, who rejoice at the Converſion of a Sinner, firmly reſolve never to fall again into the Sins I now repent of.

Lord, I no longer beg for the Enjoyments of this World; neither Power, nor Honours, nor Riches, nor Pleaſures. No, my God, diſpoſe of theſe fading Treaſures, where and to whom thou pleaſeſt. Give me Pardon and Mercy. Return unto thy Reſt, O my Soul, for the Lord hath redeemed thee. Hearken to thy bleſſed Saviour ſpeaking thoſe comfortable Words! *My Son be of good Chea*

thy Sins are forgiven thee. And now, behold, my drooping Soul revives, and breaks forth into Hymns and Praiſes, and Hallelujahs, for a Mercy I could not hope for, becauſe I could not deſerve; for which, and all his other Mercies, praiſe the Lord, O my Soul, and all that is within me praiſe his holy Name.

Let this happy Day, O my God, be noted in thy Book; and here upon my bended Knees, I humbly pray that I may live and die in theſe Reſolutions.

Lord hear my Prayer, and let my Cry come unto thee. Amen.

On Saturday, *add this to your Morning or Evening Prayer.*

LOOK down, O Lord, with thy wonted Mercy, and heal the Anguiſh of my troubled Breaſt: I tremble to think on my own Folly and Madneſs, when I conſider how treacherouſly I have betrayed my own Soul, and harkened to the Temptations of the World, the Fleſh, and the Devil, and have thereby drawn down Ruin on my own Head, unleſs thy unſpeakable Mercy prevent it. What ſhall I ſay unto thee, O thou that art the Judge of all the World? If I look up to Heaven, and conſider the Majeſty of the great

and

and holy God; and from thence turn my Eyes downwards on myſelf, and take a View of my own Vileneſs, I am horribly afraid. And yet thou kindly inviteſt returning Sinners to come to thy holy Table; if I refuſe that gracious Invitation, I forſake my own Mercy and Happineſs; but if I come unworthily, I ſhall be puniſhed for bringing a polluted Heart to ſo pure and heavenly a Feaſt. What ſhall I do, ſince Dangers threaten me on both Sides? I will fly to thee, O my God; and that when I approach thy Altar, it may be profitable to my Salvation, give me, I beſeech thee, a due Senſe of the Greatneſs of the heavenly Myſtery, and the Excellence of thy Mercy contained in it; and then fill my Soul with pure Affections, with earneſt Longings, with godly Sorrow, with firm Reſolutions, with profound Reverence, and ardent Devotion; that my Heart may be a clean Habitation for my Saviour, ſuch as he will not diſdain: and that I may go to this divine Feaſt, with ſuch holy and devout Affections, that thou, O my dearest Saviour, mayſt bid me welcome at thy Table, and the Food I receive may nouriſh and preſerve my Body and Soul to Life eternal. *Amen.*

Sacra

Sacrament-Day.

Riſe early; and prepare yourſelf lowly and reverently to meet your bleſſed Saviour at his holy Table. Think on the ineſtimable Benefits you are going to receive, with the greateſt Joy and Gratitude. Baniſh from your Heart all vain Thoughts and Cares of this Life: Repeat the Ejaculations, and your uſual Morning Devotion, as in the Week; to which you may add the *Litany*, and fill up the Time with reading the Scriptures, the *Whole Duty of Man*, or ſome other good Book.

Then aſk yourſelf, in the Preſence of God, whether you do indeed ſtedfaſtly purpoſe to lead a new Life; without which 'tis the higheſt Preſumption to approach the Table of the Lord; and reſolve for the future, through the Aſſiſtance of divine Grace, to lead a ſober, righteous and godly Life, as you value the Favour of God, and your eternal Happineſs.

A Prayer on the Morning you communicate, which may be added to your other Devotions.

O Almighty and eternal God, the Author of Pardon and Grace, of Life and Salvation, have Pity upon me; *after thy great Goodneſs, and according to the multitude of thy Mercies, do away mine offences.* O my God, who delighteſt not in the Death of a Sinner, and whoſe Mercy is greater than my Sins, let me not periſh in my Folly, *nor be conſumed by thy heavy Diſpleaſure.* O gracious and loving

loving Redeemer, to whom I am now approaching with hearty Desires and earnest Longings after thy Grace, in thine abundant Compassion, accept, I most humbly beseech thee, of my unfeigned Sorrow for all my past Offences; *the Remembrance of which is grievous unto me, and the Burthen of them is intollerable.* O merciful Lord, who didst cast a favourable Eye upon *Mary Magdalen*'s Tears, the bitter weeping of *Peter*, and the humble Prayers of the poor Publican, accept of this my Humiliation; confirm my Resolutions, and seal my Pardon. Lord, I repent, pardon thou my Impenitence. *Lord, I believe, help thou mine Unbelief.*

Lord, my Heart's Desire is solemnly to renew the sacred Vow and Profession made at my Baptism, to renounce the Vanities of this wicked World, all the sinful Lusts of the Flesh, and the Suggestion of the Devil. And it is my stedfast Purpose, thy Grace enabling me, to honour and obey thee, walking henceforth before thee, in Holiness and Righteousness, all the Days of my Life, through Jesus Christ, our Lord. *Amen.*

I miſerable Sinner am unworthy, even of the common Bleſſings of Life; yet, O God of all Grace, thou art pleaſed to permit me, nay, even to invite me to tread thy Courts, to come to thy holy Table, and to feaſt on Angels Food. O fill my Heart with Thoughts of Gratitude and Love! for here I may renew that Covenant, which I have ſo often broken; I may get Strength againſt my Sins, and be enabled *to crucify the Fleſh, with its Affections and Luſts.* O Lord, let the Senſe of my Unworthineſs always produce in my Mind lively and laſting acknowledgments of thy infinite Goodneſs, that I may continue to ſhew forth thy Praiſe in the ſteady Courſe of a fruitful, thankful, and obedient Life, through Jeſus Chriſt, my Lord. *Amen.*

After this you may, without Scruple, go about whatever Buſineſs your Station in the Family makes neceſſary, and ſpend ſo much time in Dreſſing, as that you may appear neat and clean, though never too gaily dreſſed. And you need not expoſe yourſelf to the Danger of Sickneſs, or any other Inconvenency, by total Abſtinence; but without being nice in ſuch Matters, may take ſuch a moderate breakfaſt, as will keep up your Spirits under the Length and Fervour of your Devotions.

Till the happy Hour of receiving, be upon your Guard; let no criminal Thought, Word, or Deed, be indulged. In order to which, avoid every Thing that

that may indiſpoſe your Mind for Devotion, but be very careful to keep yourſelf in ſuch a heavenly Frame of Mind, as may, in ſome meaſure, qualify you to meet your Saviour.

Be ſure you be at Church before Prayers begin. Be very intent upon each Part of thoſe grave, rational, and affecting Prayers, which are then offered up to Almighty God.

Sermon.

In hearing God's Word, apply the general Admonitions, and Exhortations, and Reproofs to your own Soul.

When the Sermon is ended, endeavour to compoſe your Thoughts, and raiſe your Affections to a devout Attendance on the ſucceeding Sacrament Service; let not the Thoughts of this World interrupt you in the ſacred Ordinance. Let God's unſpeakable Goodneſs to poor, miſerable, ſinful Worms, inflame your cold Heart with holy Love. Conſider how chaſte thoſe Perſons ſhould be, who approach the Altar of the God of Purity; conſider how clean thoſe Hands ſhould be, which preſume to take and eat of the Bread of Heaven: How heavenly that Soul, which aſpires to an Union with the Lord *Jeſus*.

O Lord help me to approach theſe holy Myſteries with Fear and Reverence, deep Humility and ardent Devotion. With an Heart full of Faith and Love, ſenſible of thy infinite Goodneſs in ſending thy Son to die for me; and of thy inexpreſſible Love in Undertaking

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Accompliſhing the great Work of Man's Redemption. *Amen.*

When you go to the Altar, meekly kneeling upon your Knees ſay,

ASSIST me, O Lord, with thy Holy Spirit in the Performance of this heavenly Duty. O touch my Heart with ſuch an Awe of thy Preſence, as may fix my wandering Thoughts, compoſe my unruly Paſſions, and raiſe in my Breaſt ſuch longing Deſires of being made conformable to thy holy Will and Pleaſure, as may transform me into thy divine Image, and fix me to continue thy faithful Servant, all the remaining Days of my Life; raiſe up my cold Deſires, that I may feel the Power, and taſte the Sweetneſs of this heavenly Feaſt.

O may the Senſe of my Saviour's Sufferings inflame my Soul with Gratitude towards him, and powerfully incline my Heart, to bewail and abhor thoſe Sins which occaſion'd his Sorrows.

I come, Lord, to offer thee the Sacrifice of Praiſe and Thankſgiving; to bleſs and adore thee, the God of my Life. For *Thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou haſt created all Things, and*

and for thy Pleaſure they are and were created.

Where will you find any Form of Devotion more compleat, rational, and affecting, than the whole Communion Service? It carries along with it, ſo much of the primitive Simplicity, Gravity, and Piety, that it cannot well be excelled.

The Sentences which begin the Service are Perſuaſives to Charity, which is eſpecially to be ſhewn at this Time, when we remember the infinite Goodneſs of our Saviour towards us; who from the Throne of Glory, where Angels adore him, deſcended on this Earth, and ſubmitted to die upon the Croſs, only to ſave us from the bottomleſs Pit, and open the Gates of Heaven to all Believers.

Theſe Oblations are to relieve poor helpleſs Children, deſolate Widows, and other diſtreſſed Objects. But if you are Poor, and cannot give as you would, take Notice that the Alms collected at the Sacrament, are Matter not of Neceſſity, but of Free Gift, and every one is to give only according to his Ability, and as God hath enabled him. The *poor Widow's two Mites* were preferred to the rich Offerings of the Wealthy. And he that has not a thing at all to give, is invited *freely* to partake of the ſpiritual Bleſſings, *without Money and without Price.*

Be very attentive, and make a ſhort Meditation upon each Sentence.

When you make your Offering.

ALL I have comes from thy Bounty, O Lord, and to thy holy Name be the Glory. Bleſſed Jeſu, as thou didſt accept the poor Widow's Mite, be pleaſed graciou

graciouſly to accept this Offering from thy unworthy Servant.

While the Exhortation is reading, attend with great Reverence to the Bleſſings which are promiſed to all worthy *Communicants*.

Repeat the Confeſſion in the humbleſt Poſture, audibly ſaying the Words after the Miniſter, with great Sorrow of Heart. Recollect the Sins you have been guilty of—— their ſeveral Aggravations ——as ſinning againſt the frequent Admonitions of Conſcience —— perhaps, after repeated Vows, and Promiſes of Amendment made to God privately, and in this ſacred Place, *&c.* For, indeed, if the Confeſſion of our Sins be not attended with ſincere Compunction of Heart, and with real Purpoſe of Reformation, it will be only like ſounding braſs, or a tinkling Cymbal, and will therefore profit us nothing. I believe there never was, in any human Writings, ſo lively, full and pathetick a Form of Confeſſion; and the Sinner muſt be hardened, if he is not touched and moved by it.

Abſolution.

Be ſilent, attentive, and in an humble Poſture, when the Abſolution is pronounced; and earneſtly pray of God, that he would be pleaſed to confirm in Heaven, what his Miniſter declares on Earth.

Sentences.

When the following Sentences are read, make ſome ſhort and devout Reflections on them; as when it is ſaid, *Come unto me, all ye that labour*, &c. ſay thus,

I come

I Come, O bleſſed Jeſus, I come to thee: The Weight of my Sins indeed ſinks me down; but, Lord, theſe comfortable Words bring Joy to my Soul overwhelmed with Grief, &c.

And ſo on all the reſt.

When the Miniſter ſays, *Lift up your Hearts*, the ſtrive to forget all worldly Things, and ſee that you ſpeak Truth, when you anſwer, *We lift them up unto the Lord.*

Let your Heart go along with every Word of the Conſecration, fix your Eyes upon the Elements and while the Miniſter orders the Bread and Wine pray after this Manner:

SEND thy Holy Spirit, O Lord, into our Hearts, to cleanſe and ſanctify us throughout in Soul and Body, that together with theſe conſecrated Elements of Bread and Wine now offered unto thee, we may receive thoſe inward Graces and Bleſſings they were appointed to convey, and be waſhed in that Fountain which thou haſt opened for Sin, and for Uncleanneſs.

When you ſee the Bread broken, ſay,

THOU art, O bleſſed Jeſu! the true living and life-giving Bread which came down from Heaven: O may

ſo eat of this Bread, may we ſo partake of the Fruits of thy Paſſion, as to live for ever.

When the Wine is poured out.

THUS, O my Soul, was the moſt precious Blood of thy crucified Saviour poured forth. Had not his Blood been ſhed, there had been no Remiſſion of Sins, bleſſed be God, who is rich in Mercy, for giving us this Covenant of Peace.

After the Conſecration.

O Eternal God, grant that the all-ſufficient Merits of my dear Redeemer may plead effectually for the Pardon of all my Sins. I adore thee, O bleſſed Jeſus, who didſt endure the painful Death of the Croſs, to deliver Mankind from endleſs Miſery; therefore, with all the Powers of my Soul, I love and praiſe thee for theſe ſtupendous Favours.

O *Lamb of God, that takeſt away the Sins of the World, have Mercy upon me.*

O *Lamb of God, that takeſt away the Sins of the World, grant me thy Peace.* Amen.

While the Miniſter receives in both Kinds himſelf.

O Let me receive theſe ſanctified Elements of Bread and Wine, with Purity and Thankſgiving. Welcome, dear Signs of my Saviour's ſpiritual Preſence; Welcome, ſure Pledges of his Love, and my own Happineſs; O that I was a worthy Gueſt at this divine Feaſt! Holy Jeſu! ſpeak the Word only, and I ſhall be clean; and be meet to receive the conſecrated Elements.

Although my Heart be not worthy to receive ſo divine a Gueſt; yet thy Preſence, Lord, can make it worthy. Enter then into my Heart, O bleſſed Jeſu, cleanſe it from all Filthineſs of Fleſh and Spirit, and dwell therein for ever. *Amen. Amen.*

Before you receive the conſecrated Bread.

O Lord, I am not worthy thou ſhouldſt enter under my Roof; but, Lord, be merciful to me a Sinner. O be gracious unto thy Servant, come and abide with me, thou bleſſed Author and Finiſher of our Faith! and powerfully ſupport me in all Temptations.

Thou haſt ſaid, *He that eateth thy Fleſh, and drinketh thy Blood*, hath *eternal* Life: *Behold the Servant of the Lord, be it unto me according to thy Word.*

At receiving of the Bread. *

I Eat this Bread, My Lord and God, in Remembrance of thy wonderful Love towards Mankind, and with an entire Truſt in the Merits of thy Death.

O Lamb of God, that waſt ſlain for the Sins of the World, have Mercy upon me; by thy crucify'd Body deliver me from this Body of Death.

* Mind here fervently (but ſilently) to join with the Miniſter, when he addreſſes you in thoſe pathetick Words, *The Body of our Lord Jeſus Chriſt*, &c. *The Blood of our Lord Jeſus Chriſt*, &c.

After receiving the Bread.

ALL Love, all Glory be to thee, O Lord, who feedeſt me with the Bread of Life.

Make me a Partaker of the Virtue of thy crucified Body.

I offer to thee my Soul and Body. O make them fit for thy Service.

Before you receive the Cup.

I *Will receive the Cup of Salvation, and call upon the Name of the Lord.* I will ratify my Vows with this Blood of the new Covenant, and engage myſelf to be eternally thine, O God!

O confirm, O eſtabliſh my preſent good Reſolutions; let me never again pollute this Body and Soul, which thou haſt redeemed. Bleſſed is he who eateth and drinketh ſacramentally in thy Kingdom of Grace here; he ſhall ſit down and feaſt with thee in thy Kingdom of Glory hereafter. *Amen, Amen.*

At the receiving of the Cup.

O Saviour of the World, who by thy precious Blood haſt redeemed me, ſave me and help me, I humbly beſeech thee, O Lord.

After the Cup.

LORD, waſh me from my Sins thro' that Blood which I here commemorate; that being delivered from the Terrors of Guilt and Wrath, *I may ſerve thee without Fear, in Righteouſneſs and Holineſs all the Days of my Life,* according to the Precepts of thy Goſpel, which

which thou haſt inforced by thy holy Example, and ſealed by thy meritorious Sufferings. *Amen.*

MAY the Blood of Chriſt, who through the eternal Spirit offered himſelf without Spot to God, purge my Conſcience from dead Works to ſerve the living God.

O Lord, I beſeech thee, deliver my Soul; let me be waſhed and cleanſed in the Blood of the Lamb, which was ſlain from the Foundation of the World.

Bleſſing and Honour, Thankſgiving and Praiſe, be unto thee, O Lord, that thou haſt been pleaſed to admit me to theſe holy Myſteries; that thou haſt vouchſafed to feed me a Sinner, thy unworthy Servant, with the ſpiritual Nouriſhment of the Body and Blood of thy Son Jeſus Chriſt. Grant, O Lord, that this holy Sacrament may never turn to my Condemnation; but that it may be Health under my Weakneſſes; Safety againſt my ſpiritual Adverſaries; Strength to my holy Reſolutions; Comfort under all Calamities; and procure for me Pardon and Forgiveneſs in this Life; Mercy and Favour at the Day of Judgment; and a never-fading Crown of Glory in the Kingdom of Heaven. *Amen.*

I Have deſerved to drink of the Cup of Trembling and Aſtoniſhment, and thou, Lord, of thy Goodneſs, hath vouchſafed me the Cup of Salvation. O my Lord, by what ſtrong and powerful Ties haſt thou engaged my Heart this Day to imitate thee in thy Graces, in thy Meekneſs, in thy Patience, in thy Humility, in thy Charity, in thy Contempt of this World, and in thy Heavenly-mindedneſs, *My Heart is fixed, O God, my Heart is fixed; I will ſing and give Praiſe.* Here, at thy Altar, I promiſe Obedience to thy Laws; O be thou my Helper! Aſſiſt me, uphold me with thy free Spirit; O Lord, increaſe my Faith, my Hope, my Love, my Charity: Make my Soul a Temple of the Holy Ghoſt. Come, bleſſed Spirit, come and dwell in me for ever! *Amen, Amen.*

For all theſe ſtupendous and undeſerved Mercies now vouchſafed me, all Glory be to thee, O God the Father; all Glory be to thee, O God the Son; all Glory be to thee, O God the Holy Ghoſt. Let Heaven and Earth, Men below, and Angels above, join their Praiſes, and ſay, *Amen, Hallelujah.*

If

If the Communion is large, fill up your Time with ſome Thoughts on ſuch Parts of the Service, as will warm your Affections, and raiſe a Spirit of Devotion in your Breaſt.

Pray for your Fellow-Chriſtians that are preſent.

O Almighty God, grant that all we, who have been Partakers of this holy Communion, may lead Lives according to thy heavenly Will in all Things; keeping our Bodies undefiled, as a fit Habitation for thy Spirit, that our Souls may enjoy the ſaving Benefits of thy Paſſion.

Bleſſed are they who dwell in thy Houſe, O Lord. Shower down the Bleſſings of thy Grace upon us here before thee, and all thy faithful People, whereever elſe aſſembled to celebrate this ſacred Ordinance. Give us at all Times due Preparation of Soul for a worthy Approach to thy holy Table: And do thou Pardon every one, that prepareth his Heart to ſeek the Lord, the Lord God of his Fathers, though he be not cleanſed according to the Purification of the Sanctuary. Let none that are Partakers of this holy Sacrament be found miſſing at the Right Hand of Chriſt, another Day. We have

all now tasted and seen how gracious the Lord is, for he hath heard our Prayers, and granted our Requests, and redeemed us from the Slavery of Sin and Death. O let not our good Resolutions pass away as the Morning Cloud. Direct and guide us, O Lord, with thy Holy Spirit, that we may continue thine for ever, and daily encrease in all Christian Graces more and more, until we come to thine everlasting Kingdom.

Now unto him that loved us, and washed us from our Sins in his Blood, and has made us Kings and Priests unto God, and his Father, to him be Glory and Dominion, for ever and ever. Amen.

Then return Home rejoicing, and praising God, and say,

Hallelujah; Salvation be unto our God, and to the Lamb for ever. Amen.

Bless the Lord, O my Soul, and all that is within me bless his holy Name.

Bless the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thine Iniquities; who healeth all thy Diseases.

Who redeemeth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness.

I will

I will ſing unto the Lord as long as I live; I will ſing Praiſe unto my God, while I have my Being.

When you are returned Home, retire, if you have Opportunity, and offer up this Prayer.

LORD, I am not worthy of that daily Bread, which ſuſtains the Body; but thou haſt made me Partaker of the Bread of Life, which came down from Heaven, and nouriſheth the Soul; and of which, *whoſoever eateth, ſhall live for ever.* How many, O Lord, turn a deaf Ear to all the preſſing Exhortations of thy Miniſters; and being influenced by the Cares, and Riches, and Pleaſures of Life, when they are invited refuſe to come. How many pious and devout Souls are deprived of the bleſſed Advantage of this higheſt and moſt ſolemn Act of Religion? And how many ſincere and faithful Chriſtians are oppreſſed with Scruples, dejected with Fears, ſo that they dare not venture to partake of the holy Myſteries? What Thanks therefore, moſt gracious God, can I return unto thy divine Majeſty, for impreſſing a Senſe of this Duty upon my Mind, and for that Strength and Power

whereby thou haſt in ſome Meaſure enabled me to perform it.

GLORY be to thee, O Lord God, for theſe freſh Supplies of Grace I have received at thy Altar. Glory be to thee for thoſe comfortable Aſſurances thou haſt given me of Pardon and Forgiveneſs. Glory be to thee, O Lord God Almighty, for that Peace and Quiet thou haſt reſtored to my Soul; for thoſe Reſolutions thou haſt wrought in me, to perſevere in thy Service to the End of my Life. Grant, O Lord, that I may walk worthy of thoſe Favours, and live as *becomes the Redeemed of the Lord.*

Lead me, O Lord, through the Valley of the Shadow of Death, through this howling Wilderneſs of Sorrow and Dangers, and conduct me by the Ways of Peace and Holineſs to my heavenly Country, the Land of Promiſe, and at length admit me into thy Preſence, where there is Fulneſs of Joy, and Pleaſures for evermore. *Amen.*

GREAT, unſpeakably great, is thy Favour to me, O Lord, who haſt this Day honoured me with the higheſt Privileges

vileges. Thou haſt fed me with the ſpiritual Food of the moſt precious Body and Blood of thy Son, our Saviour Jeſus Chriſt.

Bleſſing and Honour, Glory and Power, be unto him who ſitteth upon the Throne, and unto the Lamb for ever and ever; for he was ſlain, and has redeemed us with his Blood. Hallelujah, Salvation is of the Lord. Thanks be to God, for this his unſpeakable Gift in Chriſt Jeſus our Lord. I have taſted, and ſeen this Day, that the Lord is gracious, and that his Mercy endureth for ever. O truſt in him, all ye his People; rejoice and ſhew yourſelves glad in the Lord; for it becometh all thoſe whom he hath redeemed to be thankful. I was unworthy to gather up the Crumbs under his Table; and yet, O inexpreſſible Condeſcenſion, O ineſtimable Mercy! my Saviour hath placed me among his Children; fed me with the Bread of Life; and ſatisfied my Soul as it were with Marrow and Fatneſs.

And now, dear Lord, ſince I am bought with a Price; even with the invaluable Price of thine own moſt precious Blood; O let me not loſe what is purchaſed for me, by turning aſide unto Wickedneſs.

Alas! I ſuſpect my own Weakneſs; I fear, I ſadly fear the Power of Satan: Therefore I do earneſtly intreat thee, O divine Spirit, not to leave me to myſelf, and my own deceitful Heart, but uphold me by thy mighty Aid.

Protect and defend me againſt all Temptations, which are apt to enſnare my deceitful Heart, and may cauſe me to violate the Promiſe I have made. Give me Grace, that I may not any more defile that Soul which the Blood of Chriſt hath waſhed; and let not the Pleaſures of the World any more prevail upon me to tranſgreſs thy holy Laws. O Lord, ſubdue my Corruptions, heal my Backſlidings, and increaſe my Charity; that fixing my Thoughts upon the great Advantage of leading a godly Life, I may *grow in Grace, and be rich in good Works.* Thus ſhall I, guided by thy Providence, and aſſiſted by thy Holy Spirit, at laſt arrive at the End of my Hope; and by being faithful unto Death, receive a Crown of Life in thy glorious Kingdom hereafter, through Jeſus Chriſt, our Lord, *Amen.*

Our Father, &c.

God

God the Father bleſs me; God the Son defend me; God the Holy Ghoſt preſerve and keep me, and be with me now, and for evermore. *Amen.*

O how happy is the State of that Man! how ſweetly and how ſecurely will he live! whoſe Unrighteouſneſs is forgiven, and whoſe Sin is covered. Such a one may go about his worldly Affairs with a quiet Conſcience; and at all Times, and in all Places, ſafely reſt in the Boſom of Providence. If it ſhould pleaſe God, for the Trial of his Faith, to exerciſe him with Troubles, ſtill his Conſcience will ſpeak Comfort to him, and bid him not fear any Ill. Let profligate bold Sinners ſay and do as they think fit, what is that to you? Do you follow God; follow the Way that leads to everlaſting Life. That you may do this, learn what to do.

After receiving the holy Sacrament.

It is melancholy to obſerve, that too many Perſons, after they have been at the Lord's Table, are not watchful to maintain and keep up that ſpiritual Frame of Heart which they had got, and brought from the ſacred Ordinance: Whereby their Chriſtian Graces languiſh and die, and they themſelves fall back again into their former Sins. But remember, O Chriſtian, that all is not over as ſoon as you have received. The Graces which you exerciſed at the holy Table, are to be practiſed thro' the whole Courſe of your Life. And let this awful Truth be ever uppermoſt in your Mind, that there is no ſtanding ſtill in Chriſtianity: And that

if

if you go not forward, you certainly go backward: And how ſad muſt be the Caſe of that Man, who, after he has taſted the good Word of God, and the Powers of the World to come, yet falls away again, *returning like a Dog to his Vomit*; and ſhamefully yielding to thoſe very Sins which he ſo lately, and in ſo ſolemn a Manner, renounced. I ſpeak not of the common Frailties and Infirmities of human Nature, as the firſt Motions of Paſſion, *&c.* but I mean groſs Sins; as Injuſtice, Uncleanneſs, Drunkenneſs, profane Curſing and Swearing, Sabbath-breaking, and daily Indevotion. Not that any one of theſe great Sins is unpardonable, and what will not be forgiven upon true Repentance; but it is a great Aggravation of Sin to relapſe into our former evil Courſes, after Vows of Obedience made at the Altar, and after we have been waſhed in our Saviour's Blood. In order to keep yourſelf pure and undefiled, avoid ill Company as you would the Plague. Ungodly Men may call you preciſe, and deſpiſe and ridicule you for leading an holy Life; but remember that God, your Conſcience, and all good Men, will praiſe and eſteem you. Therefore, as you are now made a new Creature, chuſe new Company, take new Courſes, and become a new Man.

If you deſpiſe the Blood of Chriſt, or contemn the Mercy of the Goſpel by a profane Life, your Portion will be with *Judas*, who betrayed Chriſt; with the *Scribes* and *Phariſees*, who crucified him. Therefore, if you have any Regard for the Salvation of your Soul, any Love of God ſhed abroad in your Heart, any Gratitude, or Affections for your bleſſed Redeemer, walk as becometh his Goſpel, love him with your Heart, praiſe him with your Tongue, and glorify him in your Life.

If the great Deceiver ſhall offer you any unlawful Pleaſure or Profit, ſay, *Get thee behind me, Satan;*

Satan; I have been lately at the Sacrament, and there have promiſed and vowed to fear God, and keep his righteous Laws. Forget not your Morning and Evening Prayers; be often thinking upon Death, Judgment, Heaven, and Hell; fear God and keep his Commandments, and patiently wait for the Coming of our Lord and Saviour Jeſus Chriſt: Remembering always for your Comfort, that the higher you riſe in Piety here, the higher Degrees of Glory ſhall you have in Heaven hereafter.

DIREC-

DIRECTIONS IN *Time of Sickneſs.*

JAMES v. 16.

Pray one for another, that ye may be healed: The effectual fervent Prayer of a righteous Man availeth much.

MEDITATION.

EVERY Diſeaſe, Sickneſs and Infirmity, gives the Soul Warning to prepare for Death. O how true is the Saying of that holy Man *Job*, that faithful Servant of God, that noble Pattern of an unwearied Patience and Reſignation to the divine Will; *Man that is born of a Woman, is of few Days, and full of Trouble. He cometh forth like a Flower, and is cut down: He fleeth alſo as a Shadow, and continueth not.* A Cold, a Surfeit,

foul Blood, and unwholeſome Diet: Advice taken too late, or improper Phyſick: Theſe we think to be the Cauſes of our Indiſpoſition. All this may be true, but we are to look higher. There is a Hand above, that permits all theſe Things, *that kills the Strong*, and ſaves the Weak; that bringeth one Man down to the Chambers of the Grave, and recovers another, beyond all Hopes, from the moſt deſperate Diſeaſe. O my Soul, take Notice of the Finger of God in all this: It is he, with whom the Lives of his Servants are exceeding precious; it is he, in *whoſe Sight the Hairs of our Heads are all numbered*. This Thought will diſpoſe thee to ſay, O Lord, I conſider, that great is thy Power; therefore impenitent Sinners muſt dread the Effects of thy Anger: That great is thy Goodneſs, therefore may good Men ſweetly enjoy themſelves under the Favour of a reconciled God: That thy Wiſdom is infinite; therefore ought we humbly to ſubmit ourſelves to thy afflicting Hand: That thy Juſtice will not ſpare the Guilty, and therefore our chief Concern ſhould be to obtain a Pardon for thoſe Sins, which have juſtly provoked thy heavy Diſpleaſure. Lord, I am ſenſible of thy great Goodneſs, and Loving-

kindneſs,

kindneſs, and therefore deſire to be patient under my preſent Sufferings. For, though my Pains are ſomewhat grievous to Fleſh and Blood, yet I am certain they are ordained to excellent and heavenly Purpoſes; and that it is *out of pure Kindneſs to my Soul that I am afflicted.* Divine Providence, if I am not wanting to myſelf, will make all Things work together for my Good: Let me not think it ſtrange that God chaſtens and afflicts the Children of Men; is it not a Mark of his Favour to viſit us with Sickneſs, in order to reclaim us? Be patient then under his fatherly Correction; nay, be thankful for it. If the Means uſed for my Eaſe and Recovery ſucceed, to God alone will I give the Praiſe and Glory. If they fail, I will humble myſelf under his mighty Hand, and ſay, *O Lord, thy Will be done!* Happy ſhall I be, if the Pains and Infirmities of my Body ſhall be ſanctified, through divine Grace, to the ſaving of my Soul.

Almighty God, who diſpenſeth Sickneſs and Health, is often pleaſed to afflict the Body with ſome Diſeaſe, that it may breed in us a deep Senſe, how Frail and Uncertain our Condition is in this World, and that we have no Security for a Day's Continuance any longer therein. Do you then, O pious Chriſtian, when viſited with Illneſs, cry for Help

Help to the great Phyſician of Body and Soul. It is he alone that can uphold and comfort your diſeaſed Body, or troubled Mind; it is he alone can relieve you; to him, therefore, do you apply for Relief. Receive, with all due Submiſſion and Thankfulneſs, whatever comes from his Hand; and believe that to be beſt for you, which infinite Wiſdom allots.

When a Diſtemper firſt ſeizeth you, no Time is to be loſt: Make your Will, to prevent Contention; pay your Debts; make Reſtitution of Goods unlawfully gotten, and reconcile yourſelf to all that you may have offended. If you have hitherto neglected making your Will, it is fit it ſhould be done immediately. Wiſe Men ſettle all their Affairs in their Health. You muſt not injure Wife or Children, or Relations; nor defraud your Creditors; for if your laſt act be unjuſt, you can never repent of it; and then what a fearful Doom is to be expected: If you have been charitable in your Lifetime, the Remembrance of what, in Obedience to Chriſt, you have beſtowed upon the Fatherleſs and Widows, or in any other uſeful Charity, will be of Comfort to you. Alms given for Chriſt's Sake, will be had in Remembrance before God, and entail a Bleſſing on your ſurviving Family: And now eſpecially are you to ſhew Mercy, ſince you deſire Mercy of God. Let this excite your Charity to others that are in Miſery and Diſtreſs; that the merciful Lord may take Pity upon you.

Send for your Miniſter, at the beginning of your Sickneſs, and open to him the State of your Soul, as that he may the better be enabled to acquaint you what Meaſures muſt be taken by you, to make your Peace with God. And though a private Friend may adviſe, and pray privately for you, and with you, in your Sickneſs, yet you cannot promiſe yourſelf ſo good Aſſiſtance, and ſo much Comfort from his Prayers as your Miniſter's, becauſe he is the very Perſon,

Perſon God has choſen for this Employment. He will adviſe you for the beſt, and inſtruct you what muſt be done, to ſet your Soul in order, and have your Pardon ſealed in Heaven, before you go hence and are no more ſeen. Do this before your Senſes are taken from you, and your Diſeaſe robs you of your Underſtanding and Memory. Be not ſo ignorant and fooliſh, as the greateſt Part of the Country People are, who look on the Miniſter, in the Time of Sickneſs, as the certain Forerunner of Death. It is the Fault of Thouſands, that they put off the great Work of Repentance till the laſt, and when it is to little or no Purpoſe, the Miniſter is called for in a great Hurry, and a few Prayers are ſaid over the Sick; but alas! is not this Death-Bed Repentance very uncomfortable, and not ſo certainly available to Salvation? *When the wicked Man turns away from his Wickedneſs which he hath committed, and doth that which is lawful and right*, we know aſſuredly, *he ſhall ſave his Soul alive.* But I have never met with a like Promiſe to him that has lived wickedly all his Life, and only laments and condemns his Folly, and promiſes an Amendment when he comes to die. God may, and I charitably hope he will, extend his Pity to all ſuch as are truly convinced, though at the very laſt, of the Evil of their Doings, and unfeignedly reſolve upon a Reformation, ſo far as he ſhall enable them for it. But I am not now ſpeaking of what God may do, but what he has told us he will do, and what we may certainly depend upon. *Bring forth*, therefore, *Fruits meet for Repentance*, and *let every one that nameth the Name of Chriſt*, and pretends to be his Diſciple and Servant, *depart from all Iniquity.* This is the certain and the only Way to pleaſe God, and to be for ever happy in the Enjoyment of him. *Oh that Men were wiſe, that they underſtood this, that they would conſider their latter End.*

Pray

Pray when you are Sick.

O Moſt bleſſed and gracious God, who only canſt heal the Sick, look down with Pity on me, thy moſt unworthy Creature, who am but ſinful Duſt and Aſhes. I moſt humbly beſeech thee, for Jeſus Chriſt his Sake, to accept of my unfeigned Sorrow for all my Sins paſt. *Enter not into Judgment with thy Servant, O Lord, for in thy Sight ſhall no Man living be juſtified.* Be pleaſed in Mercy to grant me a longer Continuance in this World, that I may have more Time to work out my Salvation, and do more Good in the World, than I ſorrowfully own and lament, I have hitherto done. Or, if this Sickneſs ſhall be a Sickneſs unto Death, give me a great and godly Sorrow for all the Offences of my Life paſt, and Patience, that I may quietly, meekly, and humbly, reſign myſelf to thy good Will and Pleaſure; that when I depart out of this Valley of Tears, I may be received through my dear Redeemer's Merits into thine everlaſting Kingdom, and rejoice with thy Saints, for ever and ever. *Amen.*

Though you call in the Phyſician, yet you muſt be ſure to look up to God for his Bleſſing. No Medicines

Medicines can heal our Sickneſs, if God doth not give them Succeſs. However, we are to call in Aſſiſtance; for, ſays the wiſe Son of *Sirach*, Eccluſ. xxxviii. 12. *Give place to the Phyſician, (and take his Advice) for the Lord hath created him.*

When you take Phyſick.

O Thou great Phyſician of Souls, who haſt appointed Means for the Recovery of our Health, give a Bleſſing to the Remedies now uſed, that my Pains may be eaſed, and my Health reſtored; that if it be thy bleſſed Will, I may not die, but live, and *declare the Works of the Lord.* And grant I may never forget the Vows I now make unto thee of better Obedience, but that as my Days are lengthened, I may daily increaſe in thy holy Spirit more and more: That I may never ceaſe to adore thee, my God, while I have my Being; which I beg for the Sake of my dear Redeemer, Jeſus Chriſt. *Amen.*

If you recover your Health

O Lord, thou Preſerver of Health, who mighteſt juſtly have ſnatched me out of this World, in a ſudden and terrible Manner, but haſt in Mercy ſpared me, while many have been ſurprized in the midſt of their Sins, and hurried away

to

to everlasting Misery: O give me a large Portion of thy Grace, that with joyful Lips I may acknowledge thy loving Kindness, and glorify thy Goodness all the Remainder of my Life, through Jesus Christ my Saviour. *Amen.*

If Sickness has awakened you to consider your Danger, let your great Deliverer have your Thanks and Praise: Thou wert hastening to the Regions of the Dead; but the Lord stood by thee, and saved thee. Take care that his Grace be not bestowed in vain. If you do not amend your Doings, the more aggravated will be your Sins here, and your Torments more intolerable hereafter: Every Mercy, every Escape, must be accounted for: and that which is received unthankfully, will at last prove a Curse, and not a Blessing. Let then the Kindnesses of the Lord be ever in your Mouth: *Order your Conversation aright, and live to him* who *hath done so great Things for you.* Be not like hardened Wretches, who, as soon as their Health is restored, return to their old Vices. Think on the Vows you made when you was in Trouble, and let the Remainder of that Life which God hath so wonderfully, and altogether without your Deservings, continued to you, be spent in God's Service.

If your Sickness encreases, and there are small Hopes of your Recovery.

O GOD, who art infinite in Power, Compassion, and Goodness, look down from Heaven upon me a miserable sinner, here lying under thy Hand in great

great Weakneſs of Body. Look mercifully upon me, O Lord, and the more the outward Man decayeth, ſtrengthen me ſo much the more with thy Grace and holy Spirit in the inner Man. Give me unfeigned Repentance for all the Sins of my Life paſt, and ſtedfaſt Faith in thy Son Jeſus, that my Sins may be done away by thy Mercy, and my Pardon ſealed in Heaven, before I go hence and be no more ſeen. I know, Lord, there is nothing impoſſible with thee, and that thou canſt even yet raiſe me up, if it be beſt for me; and therefore I humbly ſubmit myſelf unto thy all-wiſe Diſpoſal. But foraſmuch, as in all Appearance the Time of my Diſſolution draweth near, O beſtow upon me thoſe holy and heavenly Qualifications, which may fit me for my approaching Change. And whenſoever thou art pleaſed to take me hence, take me unto thy Favour, thro' the Merits of thy moſt dearly beloved Son, Jeſus Chriſt our Lord. *Amen.*

When the Sick Man apprehends himſelf in great Danger.

HASTE thee, O Lord, to deliver me. In thee, O Lord Jeſus Chriſt, my moſt merciful Saviour and only Redeemer

in thee alone is all my Truſt. Let me never be confounded, O bleſſed Jeſu, when I ſue to thee for Mercy. Mercy, O Lord, and Forgiveneſs of my Sins, is what I moſt humbly beg of thee. O Chriſt, ſave me. O God the Father, Son, and Holy Ghoſt; O holy, bleſſed and glorious Trinity, three Perſons, and one God, have Mercy upon me. Receive my Soul into thy Hands. And for thy Mercies Sake place it in thy heavenly Kingdom, among thy holy Angels and bleſſed Saints. O Lord, hear me, and be merciful to me. Into thy Hands I commend my Spirit; for thou haſt redeemed me, O Lord, thou God of Truth. *Amen.*

When troubled in Mind.

O Bleſſed Lord, thou great Phyſician of Souls, I come unto thee for Relief, who only canſt heal my wounded Spirit, and comfort my weak and dejected Mind; deliver me from all thoſe tormenting Fears and Perplexities with which I am ſo encompaſſed, and which I am not able to prevent, or reſiſt: I beſeech thee, Gracious God, to hear my Complaints, and take away this Burden from me, that being reſtored to a quiet, eaſy, and compoſed Frame of Mind, I

may ſerve thee with more Delight in the Duties of my heavenly Calling. Lord, hear my Prayer, which in the Anguiſh of a troubled Spirit I make unto thee, for the Merits of my ever bleſſed Saviour, who himſelf was a Man of Sorrows, and acquainted with Grief, to whom with thee O Father, and thee O Holy Ghoſt, be all Glory, World without End. *Amen.*

If any of your Family or Friends die ſuddenly.

O Moſt gracious Father, Lord of Heaven and Earth, Judge of the Living and Dead, behold me here proſtrate at thy Feet, on account of thy Servant whom thou haſt ſmitten with thy haſty Rod. Grant that this and other like Spectacles of Mortality, which are daily before my Eyes, may move my Heart effectually to conſider how frail and uncertain my own Condition is. Grant that this ſudden Stroke of thy Hand, may awaken me to a careful Performance of my Duty, that I may henceforth love honour and obey thee, and ſeriouſly apply my Heart to holy and heavenly Wiſdom; that when I depart out of this Valley of Tears, I may die the Death of the Righteous, and be numbered with thy Saints

Saints in Glory everlasting. And this I most ardently beg for Jesus Christ his Sake. *Amen.*

The Sick Man's Prayer for his Family and Relations.

O Lord God Almighty, I praise thee for the constant Experience I have had of thy great Goodness to me all my Life long. And now that I am going the Way of all Flesh, and must be speedily gathered to my Fathers, I not only desire to retain to my last Breath, a thankful Remembrance of this thy loving Kindness; But beg Liberty also at the same Time to intercede with thee, for those I leave behind me, for [*my Wife and Children, and others*] my near and dear Relations. Take them all into thy Protection, and administer to them all Things pertaining to Life and Godliness *. Be a Father to the Fatherless, and a Husband to the Widow. Keep them as the Apple of thy Eye. Preserve them under the Shadow of thy Wings; and let no Evil come nigh their Dwelling. Thy

* If you are poor, and leave a poor Family behind you, let not that afflict you, but remember, that although you die, yet the Goodness of God endureth for ever.

Bleſſing is incomparably the moſt deſirable Portion I can leave them. Beſtow upon them, I beſeech thee, all Bleſſings Spiritual and Temporal in Chriſt Jeſus. *Amen.*

If Troubles of any Kind afflict you.

O Gracious God, who for wiſe Ends art pleaſed to exerciſe us with Troubles and Afflictions, in order to awaken us out of that deep Sleep of Sin, whereinto the Pleaſures and vain Cares of this World have caſt us; and diſpoſe us thereby to wean our Hearts from all Things here below, and fix them on Death and Eternity: Adored be thy gracious Providence, which by this Croſs and Calamity calleth loudly upon me to mind the one Thing needful, to ſet my Houſe in order, and prepare my Soul for a Place in the heavenly Manſions above. Mercifully grant that I may anſwer the Deſign of thy Goodneſs, in calling me thus mercifully to Repentance and Newneſs of Life. This Trouble I patiently ſubmit to, though *for the preſent, it be not joyous, but grievous*; hoping by thy Grace, that it will produce in my Soul *the peaceable Fruits, of Righteouſneſs.* Lord, evermore *lift up the Light of thy Countenance*

upon me; and raiſe up my ſinking Soul towards Heaven, where I hope to dwell when thou ſhall call me hence, there to ſing Praiſes to God and to the Lamb with the heavenly Hoſt, through all the Ages of Eternity. *Amen.*

SICKNESS being the uſual Forerunner of Death, as Death is of Judgment, when the Soul will be ſentenced to an unalterable State, I cannot diſmiſs this Subject, without a few more Words of Advice. *Oh that Men were wiſe, that they underſtood this, that they would conſider their latter End.* I have obſerved with Sorrow, how ſlow and backward Country People are to make their Peace with God: But do you, whilſt you have Time before you, look carefully into your Breaſt, and diligently examine how Accounts ſtand betwixt God and your own Soul; ſee if all Things are right between Heaven and you. All your Thoughts, Words and Works, will then be looked into and examined by an impartial Judge, who will pronounce a Sentence that cannot be reverſed. Neither Wit, nor Power; not Friends, nor Riches, ſhall avail you any thing. Imagine to yourſelf, that you are ſoon to be brought before the All-ſeeing God, encompaſſed with Millions of glorious Saints and Angels; that Satan and your own Conſcience will accuſe you, *and ſet before you the Things which you have done.* This Thought ſhould, methinks, make the moſt obdurate Heart relent, and excite the Sinner to endeavour after a Reconciliation with the juſtly offended Majeſty of Heaven. *Make no tarrying to turn to*

the Lord, and put off from Day to Day. If you neglect the precious Time, depend upon it, that the Devil, who is vigilant, cunning, and powerful, will not loſe the leaſt Opportunity of deceiving, and *bringing you into the Pit of Deſtruction. Be ſober, be vigilant, becauſe your Adverſary the Devil walketh about as a roaring Lion, ſeeking whom he may devour:* And he rageth the more fiercely, becauſe he knoweth, that he hath but a ſhort Time. This Adverſary, who has a Thouſand Ways to deceive, will ruin you eternally, if God doth not protect and defend you. Therefore, ſeek unto God with your whole Heart, and unto him commit your Cauſe.

Firſt, Aſk thy Soul, what Abuſes of Health thou haſt been guilty of, if thou haſt not neglected God and Heaven too much, and been too careful about this preſent World. Aſk, whether thou haſt not omitted thy Duty to God, in the Diſuſe both of publick and private Prayer? Or whether thou haſt not worſhipped him in a cold and formal Manner?

Secondly, See if you have not injured your Neighbour, if you have not hurt his Soul by ill Advice, or ill Example; or his Body in any Reſpect.

Thirdly, Turn your Eyes inward on yourſelf; and ſee whether you have kept your Body in Temperance, Soberneſs and Chaſtity? Look upon your preſent bodily Indiſpoſition as ſent,

1. To try your Patience.
2. To prove your Faith.
3. To reform and amend your Life.

1. To try your Patience. The Captain of our Salvation, who was made perfect through Sufferings, calls upon his Diſciples to take up their Croſs daily, and follow him. Now were the Servants of Jeſus Chriſt to be always healthy, proſperous, and rich, they could not give any Proof how much they are con-

content to ſuffer, and how patiently they can reſign themſelves up to God, under all Sorrows and Afflictions. If therefore you are viſited with Illneſs, let not your bodily Pains, the Scorching of a Fever, the Pains of the Cholick, Gout, or Stone, tempt you to unbecoming Murmurings and Impatience. Think that to be beſt, which infinite Wiſdom hath permitted to befal you; and let your Sickneſs and Infirmity of Body, wean you from all inordinate Love of Riches and Pleaſures of this Life. So will God be glorified, and others edified by your ſubmiſſive and quiet Behaviour under this Viſitation.

2. A ſecond Deſign of your Sickneſs is to exerciſe your Faith, that it may be found in the Day of the Lord, laudable, glorious, and honourable, to the Increaſe of Glory and endleſs Felicity. God ſends you this Sickneſs, that you may have an Opportunity of ſhewing your Stedfaſtneſs in the Chriſtian Faith before Men here, that he may crown your Faith with everlaſting Honours, before his holy Angels hereafter.

3. This Sickneſs may be ſent to reclaim you from a vicious and ungodly Courſe of Life. When all Things go ſmoothly on, how apt are Men to be betrayed into Sin? And therefore God, who is rich in Mercy, often afflicts the Body, in order to cure the Soul. Have you not, in Time of Health, abuſed your Strength to Luxury, to Luſt, Gluttony, or Drunkenneſs? God now puniſhes you in the Fleſh, for thoſe Sins which you have committed in the Fleſh.

Have you not immoderately purſued the Riches and Glories of the World, at the ſame Time neglecting the Care of your Soul, which *is the one Thing needful?* God now convinces you by what you ſuffer, that theſe earthly Goods cannot give you the leaſt Comfort. Have you not wanted Compaſſion for the Sick? You are now taught what Sorrows

and Sufferings, Multitudes of your Fellow-Creatures go through, and how much you are to blame, for not having assisted them, according to your Ability. Have you not neglected the Means of Grace? As publick and private Prayer, religiously observing the Lord's Day, and receiving the Holy Sacraments? Now then, if Sickness brings you to a Sense of your past Omissions, if it makes you better, more holy and patient, if it increases your Faith, and excites in you a Hunger and Thirst after Righteousness, this will make you dearer to God, and will set you forward in your Way to Heaven. They who have no Sorrow, no Sickness, no Troubles, to exercise them, are commonly too fond of this World; they are loved by the World; and they delight in nothing but worldly Pleasures and Enjoyments. But then alas! earthly Happiness is all they are like to enjoy, and who would envy them these perishing, short liv'd Satisfactions? Besides, as I said before, the Captain of our Salvation was not made perfect without Sufferings. If therefore you expect a Part in his Triumph, you must not murmur to follow your glorious Leader through Tribulation.

Thus when you have settled your worldly Affairs, have been charitable to the Poor and Needy, according to your Ability, examined and tried your Ways, made a special Confession of your Sins, if you felt your Conscience troubled with any weighty Matter, and received the Holy Sacrament, and made the best Preparation you was able for your great Change, you may with Comfort and Joy, think on your approaching Dissolution. Death, at first, will appear frightful and amazing; the Separation of Soul and Body, those old Companions, will be somewhat shocking: But then a Voice has been heard from Heaven, saying, *Blessed are the Dead that die in the Lord.* A well-grounded Hope that our Death will be thus blessed, will strip the King of Terrors of

of all his affrighting Ghaſtlineſs. You then ſhall walk through the Valley of the Shadow of Death, and fear no Evil. You may look forward before you with inexpreſſible Delight, to a bright Scence of Glory and Immortality; when you ſhall be gathered to the general Aſſembly of the Saints, and to the Spirits of juſt Men made perfect; there ſhall you receive the Things which God hath prepared for thoſe that love him: Things which your Eye never ſaw, nor your Ear heard, nor the Tongue of Man is able to expreſs. There your Portion ſhall be with *Abraham*, *Iſaac*, and *Jacob*, with the Prophets and Apoſtles, with Martyrs and Confeſſors, and all the holy Saints, in the Kingdom of God, to eternal Ages.

But they that have lived in ſuch an unprepared State of Soul, as that they are afraid to die, and appear before the Judgment-Seat of Chriſt, ſhould it be their miſerable Lot to be cut off in the midſt of their ſinful Folly, and expire with their Sins unpardoned; the very Thoughts of Death will ſtrike them with Horror and Amazement. The ſharp and tormenting Pains which the departing Sinner feels in his Body, make him wiſh to die; but the more tormenting Pains of his awakened Conſcience, make him dread the Thoughts of Death. Thus the dying Sinner is racked and diſtreſſed both in Body and Soul. The Agonies of his guilty, deſpairing Mind, are more inſupportable than all the Pains and Tortures of his Diſeaſe. He has, as it were, a foretaſte of Hell even before Death; and after his departure hence, his loſt, unhappy Soul ſhall be hurried by wicked Spirits to the Manſions of the damned, to the Seats of Horror and Deſpair; where Satan, who tempted him to his Deſtruction, ſhall exult at his Calamity, and rejoice at his Damnation. *There ſhall be weeping, wailing, and gnaſhing of Teeth,*

Teeth, in that dismal Place, *where the Worm dieth not, and the Fire is not quenched.*

From all Blindness of Heart, from the Crafts and Assaults of the Devil, from thy Wrath, and from everlasting Damnation,

Good Lord deliver us.

Now in all Tribulation and Anguish of Spirit, in all Dangers of Soul and Body, in Sickness and Adversity, in the Hour of Death, and in the Day of Judgment:

Good Lord deliver me, and all thy faithful People.
Amen.

The CLOSE.

IF the honeſt Huſbandman has any Concern for his Happineſs in this World, as well as in that eternal State, to which we are haſtening, he will lay the foregoing Things to Heart, which if he does in Simplicity and godly Sincerity, he will daily improve in all Virtue and Godlineſs of living, and feel more and more of the Power and Efficacy of divine Grace upon his Heart.

Earneſtly pray, that the Holy Ghoſt, the Purger of all inward Corruption, and Healer of all ſpiritual Diſeaſes, would kindle ſuch a Flame of Piety in your Breaſt, as may burn up all your Droſs. And be not diſcouraged by Reaſon of thoſe Frailties and Infirmities of your Nature, which you do not indulge, for our compaſſionate Redeemer hath promiſed not to break the bruiſed Reed, nor quench the ſmoaking Flax.

Upon your ſincere Repentance, he will relieve, heal, and comfort you; and altho' your Sins have been great, yet his Mercy is ſtill greater. And tho' at preſent you ſeem cold and indevout in God's Service; yet by daily Devotion, that Heavineſs which hangs about you will go off. O 'tis a delightful Employment to enter into our Cloſets (as our Saviour directs) and there pray to our heavenly Father, and read and meditate on his moſt holy Word. Hereby a religious Turn of Mind will be happily acquired, new Thoughts, new Words, new Actions, will be produced; in ſhort, hereby you will become *a new Creature* in Chriſt. And then no Words can expreſs the Happineſs of your Condition. But many Per-

Perſons alledge, that they are ſo encumbered with the Cares of this Life, that they cannot be at Leiſure for theſe holy Exerciſes. But I anſwer, your Treaſure is in Heaven, and if you are truly wiſe, Heaven will be your firſt and greateſt Concern.

Others perhaps have long indulged themſelves in Covetouſneſs, Luſt, Drunkenneſs, or ſome foul and ſenſual Vice; and ſo the Difficulty of Repentance, and the Duty of looking into the State of their Souls, will ſeem hard and terrible; but if you have contracted Inclinations to Evil, which are difficult to conquer, pray conſider that you have brought this Difficulty upon yourſelf, by your ſinful Indulgencies. But be the Difficulties of Religion what they will, conſider ſeriouſly that without making your Peace with God, you cannot enter into the Kingdom of Heaven. Alſo know and underſtand, that the being tormented tho' but one Hour in Hell Flames, will be more intolerable than many Years of ſorrowing for your Sins.

Now good Impreſſions early made on a tender Breaſt, being of the laſt Importance towards a virtuous Life, and holy Death; I cannot, before I conclude, but addreſs myſelf,

1. To Parents and Guardians of Youth.
2. To young People themſelves.

1. To Parents and Guardians. If you frequently tell the Children committed to your Charge, that they are not born only for this, but chiefly for another and better World; and if you are careful to ſeaſon their Minds with good Inſtructions, and bring them up in the Nurture and Admonition of the Lord, they will be happily preſerved from innumerable Sins, being ſo well armed againſt Temptations of the Fleſh, the World, and the Devil; then thro' God's Grace they will remember their Creator in the

the Days of their Youth, live with Comfort, die in Peace, and riſe in Glory. But if you have ſhamefully neglected to bring them *up in the Fear of the Lord, their Blood will be required at your Hands.*

2. To young People. You are now in the Bloom of Life, and juſt entering upon the World. And 'tis to be charitably hoped that you have not yet been guilty of any great and preſumptuous Sin; now 'tis in your Power by the Grace of God, with a little Care and Reſolution, to ſave yourſelves the Trouble of a long Repentance, and never feel the Miſery of ungovernable Paſſions, and unrepented Sins. Your Souls have not as yet been defiled with any great and actual Tranſgreſſions; your Conſciences ſpeak Peace unto you: All is quiet and calm within, and you have no need to tremble for fear of God's Judgments. But if by wicked Companions, you ſhall at any Time hereafter be drawn off from your Duty, and fall into a vicious Courſe of Life, ſad and miſerable will your Condition be. You may never think of returning to your Duty; but by Degrees grow hardened in Sin, and then you are undone to all Eternity. And when you come to be ſick, and lie upon a Death-bed, you will paſſionately cry out; O that I had never gone aſtray; O that I could recover my loſt Innocence! I would not part again with that ſweet divine heavenly Companion for all the Pleaſures and Glories of the whole World.

It is to be hoped, that your Parents and Relations have walked before you in the Fear of God; using their beſt Endeavours, that all committed to their Charge, might keep the Way of the Lord; that their Children might be the Children of the moſt High, and that their Servants might be the Servants of their heavenly Maſter. O my young Friends! let not the Prayers, and Tears, and good

Advice

Advice of your godly Parents be loſt upon you. Think on all the Troubles they have undergone, and with what Care and Anxiety they have laboured to make you everlaſtingly happy. Think what Conſolation and Joy it will be to them, if you anſwer their pious Care; and prove a Bleſſing to all that are round about you. Think that many Eyes are fixed upon you, taking Notice of your Behaviour: But what is more, that God, who fills all Places with his Preſence, beholds all your Actions, and how can you commit any Indecency in the Sight of your Lord and your Judge?

The Gaiety of your youthful Years may tempt you to turn a deaf Ear to all this good Advice; but remember, that old Age will quickly overtake you, and bow your Strength down to the Grave; and then every earthly Delight will forſake you. Then muſt you take leave of all you have toiled for, of your Friends, and whatever is dear and valuable to you: only your good Works ſhall follow you beyond the Grave. If you have faithfully endeavoured to make your Calling and Election ſure, and are prepared for your great Change, O well is it for thee, and happy ſhalt thou be! For you ſhall go from this World of Miſery, to the Paradiſe of the Bleſſed; and be admitted into the New *Jeruſalem*, where the Souls of them that Sleep in the Lord Jeſus enjoy perpetual Reſt and Felicity. O most bleſſed Manſion of the heavenly City! O moſt clear Day of Eternity, which no Night obſcureth, but the Glory of God ever enlightneth! O bleſſed Jeſus (let the devout Chriſtian ſay), when ſhall I behold thee! when ſhall I contemplate the Glory of thy Kingdom! When wilt thou be unto me all in all! O when ſhall I be with thee in thy Kingdom which thou haſt prepared for thy Beloved from all Eternity! I am left a poor and baniſhed Man in the

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Land of mine Enemies, where there are daily Wars, and great Calamities. Comfort my Baniſhment, aſſuage my Sorrow: For my whole Deſire ſigheth after thee.

Come Lord Jeſus! Come quickly.

Morning Prayer for a Family.

Let one read, or ſay devoutly what followeth, the reſt of the Family attending.

THE Lord hath brought us ſafe to the Beginning of this Day, let us therefore give him Thanks for this, and for all his Mercies.

Let us pray that we may live in the Fear of God, and continue in Love and Charity with our Neighbours.

That the Lord may bleſs all our honeſt Endeavours, and make us content with what his Providence ſhall order for us.

And that we may continue his faithful Servants unto our Lives end.

For all which Bleſſings let us devoutly pray.

Then all devoutly kneeling, let one ſay,

O God, by whom the whole World is governed and preſerved, we give thee humble Thanks for thy fatherly Care over us; beſeeching thee to make us truly ſenſible of thy Mercies, and thank-

ſul for them. Give us Grace, that we may walk as in thy Sight, making a Conſcience of our Ways, and fearing to offend thee, may never fall into the Sins we have repented of. Enable us to reſiſt the Temptations of the World, the Fleſh, and the Devil; to follow the Motions of thy good Spirit, to be ſerious and holy in our Lives, true and juſt in our Dealings, watchful over our Thoughts, Words and Actions, diligent in our Buſineſs, and temperate in all Things. And becauſe we cannot be ſafe without thy Succour, defend us, we beſeech thee, from all Dangers both of Body and Soul. Make us ever ſenſible that we depend upon thee, that in all our Neceſſities we may look up to thee for Help. And the gracious God give us what is needful for us, and withal give us contented Minds. Give us the Bleſſings of this Life, and Grace not to abuſe them; but above all Things, give us the Bleſſings of the World to come, for Jeſus Chriſt's Sake. Hear us, O God, not according to our weak Underſtanding, but according to the full Meaning of that Form of Words, which Jeſus Chriſt hath taught us:

Our Father, &c.

THE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Evening Prayer for a Family.

Let one read, or say devoutly what followeth, the rest of the Family attending.

BY the Favour of God, we are come to the Evening of this Day; and we are so much nearer our latter End.—— Let us seriously consider this, and pray God to fit us for the Hour of Death.—— Let us with penitent Hearts beseech him to pardon our Sins; and to deliver us from the Evils which we have justly deserved.—Let us resolve to amend where we have done amiss, and pray God that his Grace may ever be with us.—And that we may be safe under his Protection, who alone can defend us from all Dangers, as well ghostly as bodily: for all which Blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O Lord and heavenly Father, we acknowledge thy great Goodness to us, in sparing us when we deserve Punish-

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ment; in giving us the Neceſſaries of this Life: And in ſetting before us the Happineſs of a better Life! O merciful God, pardon our Sins; correct and amend whatever thou ſeeſt amiſs in us, that as we grow in Years, we may grow in Grace, and the nearer we draw to our latter End, the better we may be prepared for it. In the midſt of Life we are in Death. Lord, grant that theſe Thoughts may make us careful how we live, that we may eſcape the bitter Pains of eternal Death. Take from us all Ignorance, Hardneſs of Heart, and too much Carefulneſs for the Things of this Life. Make us a Family fearing thee, O God, ſubmitting ourſelves to thy good Pleaſure, and putting our whole Truſt in thy Mercy. Grant that Governors may rule with Truth and Juſtice, and that we, whoſe Duty it is to obey, may do it for Conſcience Sake. Continue to us the Means of Grace, and the Bleſſings of Peace and Unity, which by thy Goodneſs we enjoy. We commend unto thy tender Mercy, O God, all that labour under Trials and Afflictions, all ſick and dying Perſons, and all our Relations, Benefactors, and Friends. Let thy Bleſſing, O Lord, be with us, to defend us in all Dangers, and comfort us in

all Adverſities; and when we depart this Life, grant that we may dwell with thee in Life everlaſting, for Jeſus Chriſt's Sake.

Hear us, O merciful God, not according to our weak Underſtanding, but according to the full Meaning of that Form of Words, which Jeſus Chriſt hath taught us.

Our Father, which art in Heaven, *&c.*

The Grace of our Lord Jeſus Chriſt, *&c.*

FINIS.